

॥ ओ३म् ॥

RIG VEDA

VOLUME XI

Complete in 11 volumes

Mantras in Sanskrit

with English Translation and Transliteration



D.A.V. PUBLICATION DIVISION

Translated by

Sriani Satya Prakash Saraswati

Satyakam Vidyulokar

RIG VEDA

(Volume XI)

ऋग्वेद

एकादशो भागः

RIG VEDA

Volume XI

[Book X, Hymns 1-86]

ऋग्वेद

एकादशो भागः

[दशमं मण्डलम्, सूक्तानि 1-86]

Translated by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalandkar

DAV Publication Division

Delhi-110034

ऋग्वेद संहिता

RGVEDA SAMHITA

ऋग्वेद संहिता

अथ दशमं मण्डलम्॥

[अथ दशमोऽनुवाकः ॥]

(१) प्रथमं सूक्तम्

(१-७) सप्तर्षत्यास्य सूक्तस्याप्यखिल ऋषिः । अग्निर्वैवता । विदुषु छन्दः ॥

॥२५॥

अग्ने बृहन्नृषसामुर्ध्वो अस्थाभिर्जगन्वान्तमसो ज्योतिषागात् ।
अभिर्भानुना रुशता स्वङ्ग आ जातो विश्वा सन्नान्यप्राः ॥१॥
स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत ओषधीषु ।
चित्रः शिशुः परि तमांस्यकून्प्र मातृभ्यो अधि कनिकदद्वाः ॥२॥
विष्णुरित्या परममस्य विद्वाञ्जातो बृहन्नभि पाति तृतीयम् ।
आसा यदस्य पयो अकृतं स्वं सचेतसो अभ्यर्चन्त्यत्र ॥३॥
अत उ त्वा पितृभृतो जनित्रीरन्नावृधं प्रति चरन्त्यज्ञैः ।
ता ईं प्रत्येषि पुनरन्यरूपा असि त्वं विष्णु मानुषीषु होता ॥४॥
होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतं रुशन्तम् ।

1.

Āgre bṛhānn ushāsām ūrdhivó asthān nirjaganvān tá-
maso jyótishágāt | agnīr bhānúnā rūsatā svānga á jātó
vīśvā sádmāny aprāḥ || 1 || sá jātó gárbbho asi ródasyor āgne
cārur víbhr̥ita óshadhīshu | citrāḥ śīśuḥ pári tāmānsy aktún
prá mātṛbhyo ádhi kánikradat gāḥ || 2 || vīśṇur itthá pa-
ramām asya vidvān jātó bṛhānn abhí pāti tṛtīyam | āsá
yád asya páyo ákrata svām śáccetaso abhy ārcanty átra
|| 3 || áta u tvā pitubhr̥ito jánitrir annāvṛdham prāti ca-
ranty ánnaiḥ | tá im práty eshi púnar anyárūpā ási tvám
vikahú mánushīshu hótā || 4 ||

RGVEDA SAMHITĀ

BOOK TEN

The most majestic fire divine springs aloft with the advent of the dawn, and issuing forth from the darkness comes with radiance. The self-effulgent, as soon as manifested, fills all the realms with shining light. 1

O manifested fire divine, you are the embryo of heaven and earth; you are latent in the plants. O charming child (of wood), most beautiful and colourful, you dispel the gloom of nights. As lightning, you issue forth with thundrous roar from the motherly (clouds). 2

He (the fire divine) becomes vast and wise as soon as manifested, and pervades the entire universe. He protects his third form (the sun) and when wise men, for their own benefits, use the divine fire, born, as if from the mouth of our Lord as an essence, they, animated by a single purpose, praise Him (the Lord) here (in the terrestrial world). 3

Therefore, the herbs which are the genetrices (of all things) and cherishers (of all) wait on you; you are the augments of food; you visit them again when they assume other forms. Among human beings, you are the invokers. 4

प्रत्नर्धि देवस्यदेवस्य म॒ह्ना श्रिया त्व॑मि॒मति॑धि॒ जनाना॑म् ॥५॥
 स तु व॒स्त्रा॒ण्यघ॑ पेश॒नानि॑ व॒सानो अ॒ग्निर्ना॑मा पृथि॒व्याः ।
 अ॒रु॒पो जा॒तः प॒द इ॒क्षायाः॑ पु॒रोहि॑तो राज॒न्यक्षी॑ह दे॒वान् ॥६॥
 आ हि द्या॒वापृथि॑वी अ॒ग्न उ॒भे सदा॑ पु॒त्रो न मा॒तरा॑ त॒तन्थ॑ ।
 प्र या॒ह्यच्छो॑शतो य॒विष्ठा॑था व॒ह सह॑स्येह दे॒वान् ॥७॥

hótāram citrāratham adhva-
 rāsya yajñāsya-yajūasya ketūm rūśantam | prātyardhim de-
 vāsya-devasya mahná śriyā tv āgnīm ātithim jānānām || 5 ||
 sá tu vástrāny ādha pēśanāni vāsāno agnir nābhā pṛithi-
 vyāḥ | arushó jātāḥ padā ślāyāḥ purohito rājan yaksbhīhā
 devān || 6 || ā hí dyāvāpṛithiví agna ubhé sádā putró ná
 mātārā tatānthā | prā yāhy āchośatō yavishṭhāthā vaha sa-
 hasyehā devān || 7 || 20 ||

(२) द्वितीयं सूक्तम्

(१-७) सप्तचंस्थान्य सूक्तस्याप्यस्ति कृषिः । अग्निदेवता । विष्णु उन्दः ॥

॥१०॥ पि॒प्री॒हि दे॒वो॑ उ॒शतो॑ य॒विष्ठ॑ वि॒द्वो॑ ऋतूँ॑ऋतुपते॑ यजे॒ह ।
 ये दे॒व्या ऋ॒त्विज॑स्तेभि॒रमे॑ त्वं होत॑णाम॒स्यार्य॑जिष्ठः ॥१॥
 वे॒धि हो॒त्रमु॒त पो॒त्रं जना॑नां म॒न्धा॒तासि॑ द्रवि॒णो॒दा ऋ॒तावा॑ ।
 स्वाहा॑ व॒यं कृ॒णवा॑मा ह॒वीषि॑ दे॒वो दे॒वान्य॑जत्स्मि॒रहँ॑ ॥२॥
 आ दे॒वानाम॑पि॒ पन्था॑म॒गन्म॒ यच्छ॑क॒वाम॒ तदनु॑ प्रवो॒ळ्हुम॑ ।
 अ॒ग्निर्वि॒द्वान्स॑ य॒जात्से॒दु होता॑ सो अ॒ध्वरा॑न्स ऋतूँ॑कल्पयति ॥३॥

2.

Piprihi devān usatō yavishṭha vidvān ṛitūñ ṛitupate
 yajehā | yé daśvyā ṛitvījas tébhīr agne tvām hōtrīṇām asy
 āyajishṭhah || 1 || vēshi hōtrām utā potram jānānām man-
 dhātāsi dravinodā ṛitāvā | svāhā vayām kṛṇāvāmā havīṇshi
 devō devān yajatv agnir ārhan || 2 || ā devānām āpi pān-
 tham aganna yāc chaknāvāma tād ānu pravoḷhum | agnir
 vātvān sá yajāt séd u hōtā só adhvarān sá ṛitūn kalpa-
 yati || 3 ||

We worship this fire divine, who is the invoker of inviolable charming acts, the brilliant banner of all sacrificial offerings (sacred acts of benevolence), the surpasser of all other cosmic forces in might and who is dear to men as their venerable guest. 5

Arrayed in splendid garments, that fire divine abides on the navel of the earth. May you, O royal, O magnificent fire divine, the radiant, enkindled at the foot of clouds (or at the northern altar), inspire as a leading priest, the cosmic forces (for our prosperity). 6

O fire divine, you sustain and enlighten heaven and earth, just as a son lovingly supporting his parents. O youngest among divine forces, O mighty and daring son, may you come to your loving worshippers along with other cosmic forces. 7

2

O mighty fire divine, the youngest, you are the ordainer of natural forces; O lord of seasons, knowing seasons, may you protect and inspire the cosmic forces; may you cherish those who are the priests of the celestial regions; among these ministrant priests, you are the most glorious invoker. 1

O fire divine, whether you are the invoking priest (the giver of food) or the purifying one (the giver of water) among men, you are the source of wisdom, giver of wealth and observer of eternal rites. Let us offer the oblations with the sacred word *SVAHA* (*HAIL*), and may the most excellent and divine fire convey our oblations to the divine forces. 2

May we pursue the path of enlightened ones and accomplish all that we are capable of; may that wise fire divine become our inspirer; verily, he is the main source of inspiration in all our beneficial acts; may He guide us to accomplish all benevolent acts, performed at proper seasons. 3

यद्वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
 अमिष्टद्विधुमा पृणाति विद्वान्येभिर्देवाँ ऋतुभिः कल्पयाति ॥४॥
 यत्पाकत्रा मनसा दीनदक्षा न युद्वास्य मन्वते मर्त्यासः ।
 अमिष्टदोता ऋतुविहिजानन्यजिष्ठो देवाँ ऋतुशो यजाति ॥५॥
 विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान ।
 स आ यजस्व नृवतीरनु क्षाः स्पाहो इषः क्षुमतीर्विश्वजन्त्याः ॥६॥
 यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।
 पन्थामनु प्रविद्वान्पितृयाणं द्युमदमे समिधानो वि माहि ॥७॥

yád vo vayám pramináma vratáni vidúshām devā
 ávidushtarāsaḥ | agníṣh tād víśvama ā prīnāti vidvān yébbhir
 devāñ rītúbhīḥ kalpáyāti || 4 || yát pákatrá mánasā dīnáda-
 kshā ná yajñásya manvaté mártiyāsaḥ | agníṣh tād dhótā
 kratuvid vijānān yájishtho devāñ rītuśo yajāti || 5 || víśve-
 shām hy ádhvarāṇām ánīkaṁ citráṁ ketúm jānitā tvā ja-
 jāna | sá ā yajasva nṛivátir ānu kshá spārbhá íshaḥ kshu-
 mátir víśvājanyāḥ || 6 || yām tvā dyāvāpṛithiví yām tvāpas
 tvāshṭā yām tvā sujānimā jajāna | pānthām ānu pravidvān
 pītriyāṇaṁ dymād agne samidhāno ví bhāhi || 7 || 30 ||

(१) वृतीयं सूक्तम्

(१-७) सप्तर्चन्यान्व सूक्तस्याप्यखितं ऋषिः । यजिरेवता । विदुषः उन्वः ।

॥१॥ इन्द्रो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमौ अर्दशि ।
 चिकिद्भि माति भासा बृहतासिकीमेति रुशतीमपाजन् ॥१॥
 कृष्णां यदेतीमभि वर्षसा भूस्त्रनयन्योषां बृहतः पितुर्जाम् ।
 ऊर्ध्वं भानुं सूर्यस्य स्तभायन्दिवो वसुभिररतिर्वि माति ॥२॥

3.

Inó rājann aratīḥ sāmiddho raúdro dáksbhāya sushumāñ
 adarsi | éikíd ví bhāti bhāsā bṛihatásiknīm eti rúśatim apá-
 jan || 1 || kṛishṇām yád énīm abhí várpasā bhāj janāyan
 yóshām bṛihatāḥ pitúr jān | ūrdhvām bhānūṁ sūryasya
 stabbhāyán divó vásubhir aratír ví bhāti || 2 ||

O divine forces, being ignorant of Nature's laws, if we show negligence in the works assigned to us, may the all-wise fire divine, compensate it fully on his own accord by providing well-timed seasons, through which he regulates the functions of the cosmic forces. 4

Since men of poor energies and immature wisdom are unacquainted with Nature's sacred laws, may the fire divine, the invoker, the true guide, and the knower of all sacred acts, and the best inspirer, invoke the cosmic forces to function duly at the proper seasons. 5

The progenitor has engendered you, O fire divine, the lord of all beneficial acts, the splendrous, the most beautiful one. May you convey to Nature's bounties all the desirable beneficial food and viands which grow upon this vast man-occupied earth. 6

May you, O fire divine, shine brilliantly when enkindled; you are the one whom earth and heaven, the waters, the architectural forces, the glorious creator, all engender. You are cognizant of the true path, the road of our elders, that leads to peace and prosperity. 7

3

The effulgent lord of all, the fire divine, the conveyor of oblations, the radiant, the formidable, the potentiality of life-giving herbs is manifested for the benefaction of devotees. He is all-knowing, and with his great lustre, he proceeds forward, scattering the glimmering darkness of night. 1

Having overcome the departing dark night by his radiance, he (the fire divine) begets dawn, the divine damsel, the daughter of the great father -- heaven; then he follows her and shines with treasures of lustre in his usual course, holding aloft the radiant light of the sun. 2

भद्रा भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात् ।
 सुप्रकेतैर्यभिर्भिवितिष्ठन्नृशद्विर्वर्गैरभि राममस्थात् ॥३॥
 अस्य यामासो बृहतो न वमूनिन्धाना अभेः सख्युः शिवस्य ।
 इड्यस्य वृष्णो बृहतः स्वासो भामासो यामन्नक्तवश्चिकित्रे ॥४॥
 स्वना न यस्य भामासः पवन्ते रोचमानस्य बृहतः सुदिवः ।
 ज्येष्ठेभिर्यस्तेजिष्ठेः कीळुमद्विर्वर्षिष्ठभिर्भानुभिर्नक्षति याम् ॥५॥
 अस्य शुष्मासो ददृशानपवेर्जैर्हमानस्य स्वनयन्नियुद्धिः ।
 प्रलेभिर्यो रुशद्विर्वृतमो वि रेभद्विररतिर्भाति विभ्वा ॥६॥
 स आ वक्षि महि नु आ च सत्ति दिवस्पृथिव्योररतिर्बुवत्योः ।
 अग्निः सुतुकः सुतुकैभिरश्वै रभस्वद्वी रभस्वौ एह गम्याः ॥७॥

bbhadró bhad-
 ráyā sácamaṇa āgāt svāsāraṁ jārō abhy ēti paścāt | su-
 praketair dyūbhir agnir vitishṭhan rūśadbhir vārṇair abhī
 rāmām asthāt || 3 || asyā yāmnāso bṛihatō nā vagnūn indhānā
 agnēb sākhyuḥ śivāsya | idyasya vṛṣṇo bṛihatāḥ svāso
 bhāmnāso yāmann aktāvaṣ cikitre || 4 || svanā nā yāsya bhā-
 mnāsaḥ pāvante rōcamānasya bṛihatāḥ sudīvaḥ | jyēsthē-
 bhir yās téjishṭhaiḥ kīḷumadbhir vārshishṭhebhīr bhānūbhir
 nākshati dyām || 5 || asyā śuśhmāso dadṛṣānāpaver jēhamā-
 nasya svanayan niyūdbhiḥ | pratnēbhir yō rūśadbhir devā-
 tamo vī rebhadbhir aratīr bhāti vibhāvā || 6 || sā ā vakshi
 māhi na ā ca satsi divāspṛithivyōr aratīr yuvatyōḥ | agnīb
 sutūkaḥ sutūkebhir āṣvai rābhasvadbhi rābhasvān ēbā gam-
 yāḥ || 7 || ॥

(४) ऋषिः सुहस्र

(१-७) समर्पस्यास्य सुकस्याभक्षित क्रति । भविष्यता । भिदुः कन्दः ।

१३२१ प्र ते यक्षि प्र त इयमि मन्म भुवो यथा वन्यो नो हवेषु ।
 धन्वन्निव प्रपा असि त्वमग्न इयस्यैव पुरवे प्रल राजन् ॥१॥

4.

Prā te yakshi prā ta iyaṁi mānma bhūvo yāthā vāndyo
 no hāveshu | dhānvann iva prapā asi tvām agna iya-
 kshāve pūrāve pratna rājan || 1 ||

Inter-twinned with the lustrous dawn, the sun, spreading his light, and throwing out the darkness, easy to be dispelled, meets the mighty whom he consumes. Now he places the dawn in his front, and rises in the morning. Spreading out his colourful illumined beams everywhere, he overpowers the entire darkness. 3

The blazing flames of that mighty fire divine do not deter the chanters of hymns. The fierce flames of this friendly auspicious adorable (fire divine), who is showerer of benefits, vast and strong, are visible all around, as he comes. 4

He is the one, whose radiant, vast, bright-shining flames spread roaring like the storm, and who covers the sky as if piercing the summit of it with most excellent, most lustrous, most sportive and most mighty rays. 5

When he hastens on his course, his bright blazing, fierce-burning flames roar like the steeds of the thundering winds. He, the most divine and mighty, shines with his eternal radiance and loud-sounding flames. 6

O great fire divine, bring the cosmic powers to bless our beneficial acts. May you be with us as a messenger of the close pair of (young) heaven and earth. May you, O rapid in your movements, come to us with your docile and rapid steeds (rays). 7

O adorable Lord, I offer my prayer and homage to you, as you are worthy of my laudations; O eternal sovereign Lord, may you come at our invocations. You are like a fountain of water in the desert to the worshipper, who is dedicated to you. 1

ये त्वा जनासो अभि संचरन्ति गाव उष्णमिव ब्रजं यविष्ठ ।
 दूतो देवानामसि मर्त्यानामन्तर्महौंश्चरसि रोचनेन ॥२॥
 शिशुं न त्वा जेन्यं वर्धयन्ती माता बिभर्ति संचनस्यमाना ।
 धनोरधि प्रवता यासि हर्यञ्जिगीषसे पुशुरिवावसृष्टः ॥३॥
 मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग विस्ते ।
 शये वमिश्चरति जिह्वादादनेरिषते युवति विस्पतिः सन् ॥४॥
 कृचिञ्जायते सनयासु नव्यो वने तस्यौ पलितो धुमकेतुः ।
 अस्मातापो वृषभो न प्र वेति सचेतसो यं प्रणयन्त मर्ताः ॥५॥
 तनुत्यजेव तस्करा वनर्गू रक्षानभिर्दशभिर्भ्यधीताम् ।
 इयं ते अग्ने नव्यसी मनीषा युक्त्वा रथं न शुचयश्चिरजैः ॥६॥
 ब्रह्म च ते जातवेदो नमश्चेयं च गीः सवमिद्वर्धनी भूत् ।
 रक्षा णो अग्ने तनयानि तोका रक्षेत नस्तम्बोऽप्रयुच्छन् ॥७॥

yāṁ tvā jānāso abhi sam-
 cāraṁti gāva ushṇām iva vrajāṁ yavishṭha | dūtō devānām
 asi mārtyānām antīr mahāṁś carasi rocanēna || 2 || śiśuṁ
 nā tvā jēnyāṁ vardhāyaṁtī mātā bibharti sacanasyāmānā |
 dhānor ādhi pravātā yāsi hāryañ jīgīshase paśūr ivāvasṛ-
 śṭhaḥ || 3 || mūrā amūra nā vayāṁ cikitvo mahitvām agne
 tvām aṅgā vitse | śāye vavrīś cārati jihvāyādān rerihyāte
 yavatīm viśpātīḥ sán || 4 || kūrīj jāyate sánayāsu nāvyo vāne
 tasthaṁ palitō dhūmāketuḥ | asnātāpo vṛishabhō nā prā veti
 sáctaso yāṁ paṇāyanta mārtaḥ || 5 || tanūtyājeva tāskarā
 vanargū raśanābhir daśābhir abhy ādhītām | iyāṁ te agne
 nāvyaś manishā yukshvā rāthaṁ nā śucāyadbhir āngaiḥ
 || 6 || brāhma ca te jātavedo nāmaś ceyāṁ ca gīḥ sādām
 id vārdhani bhūt | rākṣhā ṇo agne tānayaṇi tokā rākshotā-
 nas tanvō āprayuchan || 7 || 32 ||

O most youthful Lord, men approach you as cattle hasten to the warm stall (free from chill); you are the inspirer of enlightened persons and ordinary mortals; through radiance, you, the great, ever dwell in the inter-space (or the mental realm). 2

As a mother lovingly nurtures her new-born child, or as cattle hasten to fodder, you eagerly come aloft across the firmament by a downward slope in our hearts, and seek fodder when set free. 3

O adorable Lord, wise and free from errors, we who are foolish, cannot conceive the limits of your grandeur; verily, you know it. You pervade all forms. You move, lick and swallow, and as a house-lord, kiss the youthful maiden (i.e. taste the offerings). 4

Where is the new (fire divine) born? He, with his mystical smoky banners, pervades all plants and the wood, old and worn. He, the showerer (the bull), the sun, without being moistened, goes across the waters unattached. Only men of superior wisdom are able to visualize his presence. 5

As two daring robbers, working in a forest, seize upon a traveler, with ten cords, like-wise, birth and death have fastened on creatures with ten organs of senses and actions. O adorable Lord, this new praise has been addressed to you. May you attach yourself with your radiance to my sacrifice, as people harness horses to a chariot. 6

O adorable omniscient Lord, may this homage, this reverence and this praise ever magnify you. May you protect our children and their descendants and guard our bodies with ever-watchful care. 7

(५) पञ्चमं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्याप्यखित क्रमिः । अग्निर्वेत्ता । विदुष्व् कम्पः ॥

॥ १ ॥ एकः समुद्रो ध्रुवो रयीणामस्मद्भूदो भूरिजन्मा वि चष्टे ।
 सिषत्त्यूर्धनिप्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥ १ ॥
 समानं नीलं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः ।
 ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥ २ ॥
 ऋतायिनीं मायिनीं सं दधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।
 विश्वस्य नाभिं चरतो ध्रुवस्य क्वेभित्तन्तुं मनसा वियन्तः ॥ ३ ॥
 ऋतस्य हिं वर्तनयुः सुजातमिषो वाजाय प्रदिवः सचन्ते ।
 अधीवासं रोदसी वावसाने घृतेरन्नैर्वावृधाते मधूनाम् ॥ ४ ॥
 सप्त स्वसुररुषीर्वावृशानो विद्वान्मध्व उज्जमारा दृशे कम् ।
 अन्तर्यमे अन्तरिक्षे पुराजा दुच्छन्वमिनिविदस्यूषणस्य ॥ ५ ॥
 सप्त मर्यादाः कवयस्तत्तक्षुस्तासामेकामिदुर्भ्यहुरो गात् ।
 आयोहं स्कम्भ उपमस्य नीले पथां विसर्गे ध्रुवेषु तस्यौ ॥ ६ ॥

5.

Ékaḥ samudrō dharūṇo rayīṇām asmād dhrīdō bhūri-
 janmā vi caṣṭe | śīśhakty ūdhar niṇyōr upāstha ūtsasya
 mādhye nībitam padām vēḥ || 1 || samānām nīlām vṛiṣhaṇo
 vāsānāḥ sām jagmire mahishā ārvatibhiḥ | ṛitāsya padām
 kavāyo nī pānti gūhā nāmāni dadhire pārāṇi || 2 || ṛitāyīni
 māyīni sām dadhāte mitvā śīṣum jajñatur vardhāyanti | vīś-
 vasya nābhim cārato dhruvāsya kavēṣ cit tāntum mānasā
 vīyāntaḥ || 3 || ṛitāsya hī vartanāyaḥ sūjātani īśho vājāya
 pradīvaḥ sácante | adhivāsām rūlasi vāvasānē ghṛitair ān-
 nair vāvṛidhāte mādhdūnām || 4 || saptā svāsṛīr ārushīr vā-
 vaṣānō vidvān mādhdva ūj jabhārā dṛiṣe kām | antār yeme
 antārikshe purājā ichān vavīm avidat pūṣhaṇāsya || 5 ||
 saptā maryaḍāḥ kavāyas tatakshus tāsām ékām īd abhy
 ānhurō gāt | āyōr hā skambhā upanāsya nīlē pathām vi-
 sarge dharūṇeshu tasthau || 6 ||

5

He alone is the sole capacious ocean of riches; born many a time, he knows our thoughts and feelings; he hides himself in the clouds and in dew-drops of the firmament. O fire divine, may you go to your assigned place in the midst of the water-borne firmament. 1

Inhabiting one dwelling place in common, great showerers come together with cosmic vital forces. The sages by their invocations preserve the place of water and support the divine rains in the vault of heaven. 2

The two observers of eternal laws, and the two possessors of wisdom (heaven and earth), sustain this fire divine. Measuring the time, they have brought forth an infant. These men pondering in their minds on the navel of movable and immovable universe, weave the sacred thread of the sage, i.e. of the fire divine with a great insight. 3

The enlightened sages, the knowers of the mystery of sacred eternal laws, worship this nobly-born fire divine for the sake of acquiring food and power. The all — comprising heaven and earth cherish him who stays far beyond the heavens, with sacrificial butter and food, born of waters. 4

The all-wise fire divine glorified by his worshippers rises high with seven radiant flames (the sisters) for the ready manifestation of all things. Although previously engendered in the firmament, he restrains his flames until he bestows a proper form upon the region of the earth, as desired (by people, fit to be populated). 5

The wise have established seven codes of conduct. A person who deviates from any one of these becomes a sinner. Verily, the fire divine is the obstructor of that person. He stays in the dwellings of his neighbours, i.e. in the firmament as rays, and in clouds as lightning. 6

असंख सखं परमे व्योमन्दक्षस्य जन्मन्नदितेरुपस्थे ।
अमिहं नः प्रथमजा ऋतस्य पूर्वं आयुनि वृषभश्च धेनुः ॥७॥

॥ इति सप्तमाष्टके पञ्चमोऽध्यायः ॥

[पञ्चमाध्याये वर्गाः ३१, सूक्तानि १९, श्लोकाः १८९]

ásac ca sác ca paramé vyo-
man dáakshasya jánmann áditer upásthe | agnír ha nah pra
thamajá ritasya púrva áyuni vṛishabhás ca dhenuh ॥ 7 ॥ ३१ ॥
Pañcamo 'dhyayah.

अथ षष्ठोऽध्यायः ॥

(६) षष्ठं सूक्तम्

(१-७) सप्तमस्यास्य सूक्तस्यास्य कविः । अग्निदेवता । विष्णु उक्तः ॥

११ अयं स यस्य शर्मन्नवोभिरभ्रेरेधति जरिताभिष्टौ ।
ज्येष्ठेभिर्यो भानुभिर्ऋषुणां पुर्येति परिवीतो विभावा ॥१॥
यो भानुभिर्विभावा विभात्यग्निर्देवेभिर्ऋतावाजस्रः ।
आ यो विवायं सख्या सखिभ्योऽपरिहृतो अत्यो न सतिः ॥२॥
इदो यो विश्वस्या देववीतिरीदो विश्वायुरुषसो व्युष्टौ ।
आ यस्मिन्मना हवींष्यन्नावरिष्टरथः स्कुञ्जति शुषेः ॥३॥
शूषेभिर्वृधो जुषाणो अर्केर्देवो अच्छा रघुपत्वा जिगाति ।
मन्द्रो होता स जुह्वा इ यजिष्ठः संमिश्रलो अमिरा जिघति देवान् ॥४॥

6.

Ayam sá yasya śarmann ávobhir agnér édhate jaritá-
bhishṭau | jyéshṭhebhír yó bhānúbhir ṛishūpām paryéti pá-
rivīto vibhāvā ॥ 1 ॥ yó bhanúbhir vibhāvā vibháty agnír
devébhír ritāvājasrah | á yó vivāya sakhyā sākhibhyó 'pa-
rihvṛito átyo ná sáptih ॥ 2 ॥ īśe yó viśvasyā deváviter īśe
viśvāyur ushāso vyūshṭau | á yāsmīn manā hayīnshy agnāv
ārishtaratha skablmāti śūshatī ॥ 3 ॥ śūshébhír vridhó ju-
shānó arkaír devān āchā raghupátvā jigāti | mandró hótā
sá juhivā yājishṭhah sāmniślo agnír á jigharti devān ॥ 4 ॥

He, the fire divine, exists in the manifested and un-manifested forms, in the supreme heaven, in the bosom of infinity, and the birth-place of primordial creation. He, the fire divine, is the ordainer of eternal laws, and an elder born to us. In the earliest creation, he has been the bull (the showerer), as well as the cow (the receiver, the mother). 7

6

This is that fire divine, by whose protections in sacred works, the devotee prospers in his dwelling. He is radiant and travels everywhere, encompassed with the excellent far-spreading lustre. 1

The fire divine, the symbol of truth, the eternal, shines beaming with celestial splendours. He comes, bringing friendly gifts to his friendly devotees, like a fleet steed who never stumbles. 2

He is the one, who is the lord of all divine sacred works; who at the break of dawn infuses life in all living beings and to whom all sacrificial homage is offered. Verily, his sacrifice remains unobstructed by his foes. 3

Glorified by our dedications and propitiated by our praises, this swift-moving fire divine comes to bless the enlightened worshippers. He is blissful, a liberal giver, an inspirer of beneficial acts and a coordinator. He conveys to Nature's bounties the offerings given with a sacrificial ladle. 4

तमुत्सामिन्द्रं न रेजमानमग्निं गीर्भिर्नमोभिरा कृणुष्वम् ।
 आ यं विप्रासो मृतिभिर्गृणन्ति जातवेदसं जुह्वं सहानाम् ॥५॥
 सं यस्मिन्विश्वा वर्धन्ति जग्मुर्वाजे नाश्वाः सर्सीवन्त एवैः ।
 अस्मे ऊतीरिन्द्रवाततमा अर्वाचीना अम् आ कृणुष्व ॥६॥
 अथा ह्यग्निं मृक्का निषद्या सद्यो जज्ञानो हव्यो बभूव ।
 तं ते देवांसो अनु केतमायन्नधावर्धन्त प्रथमासु ऊर्माः ॥७॥

tām usrām indram ná réjamānam agnīm gīrbhīr nāmobhir
 ā kṛiṇudhvam | ā yam viprāso matībhīr grīṇānti jātaveda-
 sam juhvaṁ sahānām || 5 || sām yāsmiṁ viśvā vāsūni jagmūr
 vāje nāśvāḥ sāptivanta évaiḥ | asme ūtīr indravātata mā
 arvācīnā agna ā kṛiṇushva || 6 || ādhā hy āgne mahnā ni-
 shādyā sadyo jajñāno havyo babhūtha | tam te devāso ānu
 kētam āyanm ādhāvardhanta prathamāsa ūrmāḥ || 7 || १ ||

(७) सामं सूक्तम्

(१-७) सामर्थस्यास्य सूक्तस्याप्यस्ति ऋषिः । मग्निर्देवता । विदुः । ऊर्माः ॥

स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।
 सचेमहि तव दस्य प्रकेतैरुरुष्या ण उरुभिर्देव शंसैः ॥१॥
 इमा अग्ने मृत्यस्तुभ्यं जाता गोभिरश्वैरभि गृणन्ति राधः ।
 यदा ते मर्तो अनु भोगमानुभूयो दधानो मृतिभिः सुजात ॥२॥
 अग्निं मन्ये पितरमग्निमापिमग्निं आतरं सदमित्सर्वायम् ।
 अमेरनीकं बृहतः सपर्यं दिवि शुक्रं यजतं सूर्यस्य ॥३॥

7.

Svasti no divó agne prithivyā viśvāyur dhehi yajāthāya
 deva | sācenmahī tāva dasma praketair urushyā na urūbhīr
 deva sāmśaiḥ || 1 || imā agne matāyas ūrbhyam jātā gōbhīr
 āśvair abhi grīṇānti rādhaḥ | yadā te mārto ānu bhogam
 ānaḥ vāso dādhanāno matībhīḥ sujāta || 2 || agnīm manye pi-
 tāram agnīm āpīm agnīm bhrātaram sādām it sakhāyam |
 agnēr ānikam bṛihatāḥ saparyam divi śukrām yajatām sūr-
 yasya || 3 ||

With praises and adorations enkindle the fire divine, as if he is the flash of lightning and the bestower of prosperity. Wise sages praise with hymns the omnipresent fire, the omniscient invoker, the giver of strength. 5

He is the one in whom all good treasures meet together, as swift horses speed to a battle. O fire divine, bestow upon us protections, even more effective than the electrical and pneumatic. 6

O fire divine, since your manifestation at the altar, you have been glorious, you are entitled to our homage, and as such the enlightened persons come to your ensign and seek your protections for their prosperity. 7

7

O adorable Lord, may you bestow upon us prosperity and abundant food from heaven and earth so that we may be able to perform beneficial acts efficiently. O divine, O wonder-worker, protect us with your far-reaching indications of favour in response to our profuse praises. 1

O adorable Lord, these hymns are composed in your praise, so that you may reward us with bounteous gifts of kine and horses. O self-radiant Lord, when a man obtains wealth from you, the opulent and nobly-born, he expresses his gratitude through praises. 2

I regard the fire divine as a father, as a brother, as a companion and as a constant friend; I revere the supreme one, his splendour, his divine radiance which is as bright and adorable as of the sun. 3

त्विष्वा अग्निं धियो अस्मे सनुत्रीर्यं त्रायसे दम आ नित्यहोता ।
 ऋतावा स रोहिदंशः पुरुक्षुर्युभिरस्मा अहभिर्वा ममस्तु ॥४॥
 युभिर्हितं मित्रमिव प्रयोगं प्रत्नमृत्विजमध्वरस्य जारम् ।
 बाहुभ्यामग्निमायवोऽजनन्त विश्वु होतां न्यसादयन्त ॥५॥
 स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृण्वदप्रचेताः ।
 यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥६॥
 भवा नो अग्नेऽवितोत गोपा भवा वयस्कृदुत नो वयोधाः ।
 रास्वा च नः सुमहो हव्यदाति त्रास्वोत नस्तन्वोऽु अग्रयुच्छन् ॥७॥

siddhā agne dhiyo asme sānutrīr yām trāyase
 dāma ā nityahotā | rītāva sā rohidasvaḥ purukshūr dyūbhir
 asmā āhabhir vāmām astu || 4 || dyūbhir hitām mitrām iva
 prayōgam pratnām rītvijam adhvarāsyā jārām | bāhūbhyām
 agnīm āyāvo 'jananta vikshū hōtāraṁ ny āsādayanta || 5 ||
 svayām yajasva divi deva devān kīm te pākāḥ kṛṇavad
 āpracetāḥ | yāthāyaja rītūbhir deva devān evā yajasva tan-
 vām sujāta || 6 || bhāvā no agne 'vitōtā gopā bhāvā vayas-
 kṛīd utā no vayodhāḥ | rāsvā ca naḥ sumaho havyādātīm
 trāsvotā nas tanvō āprayuchan || 7 || १ ||

(८) अष्टमं सूक्तम्

(१-९) नवर्षस्यास्य सूक्तस्य त्वाष्ट्रलिङ्गिणो ऋषिः । (१-१) प्रथमादितृषदपस्तोमिः, (७-९)
 सप्तम्यादितृषस्य वेन्द्रो देवते । विष्णुः छन्दः ॥

॥३॥

प्र केतुना बृहता यात्यमिरा रोदसी वृषभो रोरवीति ।
 दिवश्चिदन्तौ उपमौ उदानल्लपामुपस्थे महिषो ववर्ध ॥१॥
 मुमोदु गर्भौ वृषभः ककुद्मानस्त्रेमा वत्सः शिमीवौ अरावीत् ।
 स देवतायुयतानि कृष्वन्तस्त्रेषु क्षयेषु प्रथमो जिगाति ॥२॥

8.

Prā ketunā bṛihatā yāty agnir ā rōdasī vṛishabhō rora-
 vīti | divas cid āntāñ upamāñ úd ānaḥ apām upāsthe ma-
 hishō vavardha || 1 || mumōda gārbho vṛishabbhāḥ kakūdman
 asremā vatsāḥ śīmivāñ arāvīt | sā devātāty ūdyatāni kṛi-
 nvān svēshu kshāyeshu prathamō jigāti || 2 ||

O adorable Lord, may our prayers, newly-revealed to us, be effective and fruitful. O constant giver, whomsoever you protect, he becomes the possessor of true knowledge, master of speed (swift horses) and holder of abundant food; may he be granted desirable wealth and may his days be bright and fruitful. 4

Men have generated the fire by their manual efforts i.e. by arms used in attrition. This fire is helpful as a kind friend and adorned with celestial splendour. The fire divine is an eternal generator of seasons, accomplisher of cosmic sacrifice, and all acknowledge him, among people, as the best invoker of Nature's bounties. 5

O divine fire, may you yourself evoke Nature's bounties to perform sacrificial acts. What can one do effectively, who is ignorant and of immature understanding. O fire divine, as you have been performing cosmic sacrificial acts in due seasons for other bounties, may you like-wise evoke yourself also (for the common good). 6

O fire divine, may you be our guardian and protector and be our provider and giver of sustenance. May you bestow upon us, O mighty one, the reward of our offerings and with unceasing care, protect our persons. 7

8

The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters. 1

He is the embryo (of heaven and earth), the showerer, extremely radiant, glorious, assiduous, excellent offspring of night and dawn. He pleases everyone and conveying our offerings to the assembly of Nature's bounties, he moves as a chief in his own dwelling places. 2

आ यो मु॒र्धानं पि॒त्रोर॑रब्ध॒ न्य॒ध्वरे॑ द॒धिरे॒ स्रो॒ अर्णोः ।
 अस्य॒ पत्न॑म॒रुषी॑र॒श्वबु॒धा ऋ॒तस्य॒ यो नो॑ तन्वो॒ जुष॑न्त ॥३॥
 उ॒षउ॑षो हि व॒सो अ॒ग्रमे॑षि त्वं य॒मयो॑र॒मवो॑ वि॒भावा॑ ।
 ऋ॒ताय॑ स॒प्त द॑धिषे प॒दानि॑ ज॒नय॑न्मि॒त्रं त॒न्वेऽ॒ स्वायै॑ ॥४॥
 भुव॑श्च॒क्षुर्म॑ह ऋ॒तस्य॑ गो॒पा भुवो॑ वरु॒णो य॒दृता॑य॒ वेषि॑ ।
 भुवो॑ अ॒पां न॒पाजा॑तवे॒दो भुवो॑ दु॒तो यस्य॑ ह॒व्यं जु॑जोषः ॥५॥

॥४॥

भुवो॑ य॒ज्ञस्य॒ रज॑स॒श्च ने॒ता यत्रा॑ नि॒युद्धिः॑ स॒चसे॑ शि॒वामिः॑ ।
 दि॒वि मु॒र्धानं॑ द॒धिषे॒ स्वपां॑ जि॒ह्वाग्ने॑ च॒क्षुषे॑ ह॒व्यवा॑ह॒म् ॥६॥
 अ॒स्य त्रि॑तः ऋ॒तुना॑ व॒ध्रे अ॒न्तरि॑च्छन्धीति पि॒तुरे॒वैः पर॑स्य ।
 स॒चस्य॑मानः पि॒त्रोरु॑प॒स्थे जा॒मि ब्रु॒वाण॑ आ॒यु॒धानि॑ वेति ॥७॥

ā yó mūrdhā-
 nam pitrór árabdha ny ádhvaré dadhire sūro árṇaḥ | áśya
 pátmann árushīr áśvabhudhnā řitásya yónau tanvò jushanta
 || 3 || usna-usho hí vaso ágram éshi tvám yamáyor abhavo
 vibhávā | řitáya saptá dadhishe padáni janáyan mitráṃ
 tanvè sváyai || 4 || bhúvaṣ cākshur mahá řitásya gopá bhúvo
 várūno yád řitáya véshi | bhúvo apám nápāj jātavedo
 bhúvo dūtó yásya havyám jújoshah || 5 || ॥

bhúvo yajñásya rájasas ca netá yátrā niyúdbhiḥ sácasaḥ
 řivábhiḥ | diví mūrdhānam dadhishe svarshám jihvám agne
 cakṛishe havyaváham || 6 || asyá tritáḥ krátunā vavré antár
 ichán dhítm pitúr évaiḥ pára.ja | sacasyámānaḥ pitrór
 upásthe jámí bruvāná áyudhāni veti || 7 ||

This fire divine is the promoter and sustainer of the heaven and earth. Men place it in the midst of the altar-fuel, where it consumes the foreheads of wood-sticks. In the fire-altar, which is the chamber of sacrifice, the flames expand, consume the offerings and extend with radiance to all dimensions in due course. 3

O opulent fire divine, you precede dawn after dawn and illuminate the twin (day and night). Engendering the sun from your own person, you retain seven places (regions or seasons) for your performance in the cosmic creation. 4

You are the eye and guardian of the mighty order; when you proceed for cosmic sacrificial creation, you become the lord of celestial light. This omniscient fire divine is the grandson of waters; he is the messenger of those, whose offerings he accepts. 5

This fire divine is the leader of cosmic sacrifice and cosmic creation. In his functions, he is associated with vital forces of Nature, auspicious and speedy like steeds. You sustain the self-effulgent sun, who is chief in heaven; and O fire divine, you make our tongue-like flames the bearer of oblations. 6

On his own accord the cosmic wind (moving in three dimensions of time as well as space) choose the bounty of lightning as his own friend with a desire of playing an equal rôle in the creation's exploits. He takes up his weapons, while singing hymns and carefully being tended in the bosom of heaven, goes forth to dispel darkness. 7

स पित्र्याण्यायुधानि विद्वानिन्द्रेषित आप्त्यो अम्ययुध्यत् ।
 त्रिशीर्षाणि सप्तरश्मिं जघ्रन्वान्त्वाष्ट्रस्य चिन्निः संसृजे त्रितो गाः ॥८॥
 मूरीदिन्द्र उदिनक्षन्तमोजोऽवाभिनुत्सत्यनिर्मन्यमानम् ।
 त्वाष्ट्रस्य चिद्विश्वरूपस्य गोनामाचक्राणस्त्रीणि शीर्षा परां वर्क ॥९॥

sá pitryāṇy āyu-
 dhani vidvan indreshita āptyó abhy āyudhyat | trīṣirśhāṇaṁ
 saptāraśmīṁ jaghanvān tvāshtrāsya cin nīḥ sasṛije tritó gāḥ
 || 8 || bhūrid indra udínakshantam ójó 'vābhinat sātpatir
 mányamānani | tvāshtrāsya cid viśvárūpasya gónāṁ ācakra-
 nās trīṇi śirshā párá vark || 9 || १ ||

(९) नवमं सूक्तम्

(१-९) नवमस्यास्य सूक्तस्याम्बरीषः सिन्धुदीपस्यारुक्षिशिवा वा ऋषिः । आपो देवताः ।

(१-४, ९) वयमादिषण्डकुंषां षडयाध गावशी, (५) षडन्या वर्जमाना गावशी,

(७) तप्तम्याः प्रतिष्ठा गावशी, (८-९) अहमीनवम्योऽवाभुवुर् अन्वसि ॥

११ आपो हि ह्य मयोऽमुवस्ता न ऊर्जे दधातन । मुहे रणांय चक्षसे ॥१॥
 यो वः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥२॥
 तस्मा अरं गमाम वो यस्य क्षयांय जिन्वय । आपो जनयथा च नः ॥३॥
 शं नो देवीरुभिष्टय आपो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥४॥
 ईशाना वार्याणां क्षयन्तीश्वर्षणीनाम् । अपो यांचामि भेषजम् ॥५॥
 अप्सु मे सोमो अब्रवीदुन्तर्विश्वा नि भेषजा । अग्निं च विश्वईशुवम् ॥६॥

9.

Āpo hí śhthā mayohhúvas tá na ūrjé dadhātana | mahé
 raṇaya cākshase || 1 || yó vaḥ śivátamo rāsas tāsya bhaja-
 yatehā. naḥ | uṣatír iva mātārah || 2 || tasmā āram gamāna
 vo yāsya ksháyāya jínvatha | āpo janáyathā ca naḥ || 3 ||
 sam no devír abhīśhṭaya āpo bhavantu pītāyo | sam yór
 ebhī sravantu naḥ || 4 || śśānā váryaṇāṁ ksháyantīṣ carsha-
 nīnām | apó yācāmi bheshajām || 5 || āpsū me sómo abravīd
 aḥtār viśvāni bheshajā | agnīm ca viśvāśanibhuvam || 6 ||

He, the son of the cosmic waters, skilled to use his paternal weapons, fights the battle when inspired by the resplendent sun, and destroys the seven-rayed, three-headed evil. Then this fire divine, free from three-fold sins, sets free the waters of the heaven. 8

The fire divine, in the form of lightning, is the protector of the virtuous. He attains vast strength and crushes the arrogant darkness. Shouting loudly, he cuts off the head of obstructive forces of all the three regions, which claim to be the multiform offsprings of the dark clouds. 9

9

Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour. 1

Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love. 2

May we, O waters, quickly come to you for food, shelter and procreant strength which you are always pleased to bestow upon us. 3

May the divine waters be propitious to us, for the fulfilment of desires, and for our drinking. Let them shower on us joy and fearlessness. 4

O waters, sovereigns of precious treasures, and granters of habitations to men, I solicit of you medicine (for the cure of my infirmities). 5

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 6

आपः पृणीत भेषजं वरूथं तन्वेद् मम । ज्योक्च सूर्यं दृशे ॥७॥
 इदमापः प्र बहत् यत्किं च दुरितं मयि ।
 यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥८॥
 आपो अद्यान्वचारिणं रसेन समगस्महि ।
 पर्यत्स्वानम आ गहि तं मा सं सृज वचसा ॥९॥

āpaḥ pṛṇitā bhesajam varūthan tanvè māma | jyók ca
 sūryaṁ dṛiṣé || 7 || idām āpaḥ prā bahata yāt kiṁ ca dur-
 itām mayi | yād vahām abhidudrōha yād va śepā utānṛitam
 || 8 || āpo adyānv acarisham rāseṇa sāṁ agasmahi | pā-
 yasvan agna ā gahi tāṁ mā sāṁ sṛja vācasā || 9 || ॥

(१०) दशमं सूक्तम्

(१-१५) चतुर्दशर्चन्यास्य सूक्तस्य (१, ३, ५-७, ११, १३) प्रथमातृतीययोर्ऋचोः पञ्चम्यादितृचस्यै-
 कादशीचतुर्दशयोश्च वैचस्यती यमी ऋचिषः, (२, ४, ८-१०, १२, १४) द्वितीयाचतुर्थ्योर्ऋच्योर्ऋच्यै-
 कादशीचतुर्दशयोश्च वैचस्यतो यम ऋचिषः । (१, ३, ५-७, ११, १३) प्रथमातृतीययोः पञ्चम्यादि-
 तृचस्यैकादशीचतुर्दशयोश्च यमः, (२, ४, ८-१०, १२, १४) द्वितीयाचतुर्थ्योर्ऋच्यै-
 कादशीचतुर्दशयोश्च यमी देवते । (१-१२, १४) प्रथमादिद्वादशयो-
 र्चतुर्दशयोश्च त्रिष्टुप्, (१३) प्रयोदशयोश्च विपाट्स्याना छन्दसी ॥

५१७

ओ चित्सखायं सख्या ववृत्त्यां त्रिरः पुरु चिदर्णवं जग्म्वान् ।
 पितुर्नर्पातमा दधीत वेधा अधि क्षमि प्रतुर् दीर्घानः ॥१॥
 न ते सखा सख्यं वष्टयेतत्सलक्ष्मा यद्विपुरुषा भवति ।
 महस्पुत्रासो असुरस्य वीरा दिवो धर्तार उर्विया परि ख्यन् ॥२॥
 उशन्ति घा ते अमृतास एतदेकस्य चित्यजसं मर्त्यस्य ।
 नि ते मनो मनसि धायस्मे जन्युः पतिस्तन्वमा विविश्याः ॥३॥

10.

Ō cit sakhāyaṁ sakhyā vavṛityaṁ tirāḥ purū cid arṇa-
 vāṁ jagānvān | pitūr nāpātama ā dadhita vedhā ādhi kshāmi
 pratarāṁ didhyanah || 1 || nā te sakhā sakhyāṁ vaṣṭy etāt
 śalakṣma yād viśhurupā bhāvati | mahās putraso āsurasya
 virā divo dhartāra urviyā pari khyan || 2 || uśānti ghā té
 amṛtāsa etād ekasya cit tyajāsam mārtyasya | nī te māno
 mānāsi dhāy asmé jānyuḥ pātis tanvām ā vivīṣyāḥ || 3 ||

O waters, bring to perfection all disease-dispelling medicaments for the upkeep of my body, that I may live long to see the bright sun. 7

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect to the conducts of a healthy life) or taken to untruth. 8

I have just now entered the waters. I have become one with the spirit of the waters. May the fire divine (the divine energy), abiding in the waters come and infuse divine vigour in me. 9

10

(Girl-twin) I entreat my body-friend to come near me as we have to make a long journey and go across the ocean; for this I wish to have a child, whose you would be the father because this is the natural law that a man sows his seed in the soil of his mate. 1

(Boy-twin) I, your companion, do not desire this type of friendship for although we are of one age, we have different maturities. As we both are not a match, we are not sure that we shall be able to procreate yet. Only persons of mature vitality are capable of enjoying life and progeny. 2

(Girl) Don't you see that immortals take pleasure in a union like this. For them, the age matters not. Of course, this type of union is forbidden to mortals. Let your mind then concur with mine. As the progenitor sun unites with her daughter dawn to produce the day, so may you enjoy my person. 3

न यत्पुरा चक्रमा कदं नूनमृता वदन्तो अनृतं रपेम ।
 गन्धर्वो अप्सवप्या च योषा सा नो नार्भिः परमं जामि तन्नौ ॥४॥
 गर्भे नु नौ जनिता दंपती कर्द्वेवस्त्वष्टा सविता विश्वरूपः ।
 नकिरस्य प्र भिनन्ति व्रतानि वेदं नावस्य पृथिवी उत यौः ॥५॥

१०.१०

को अस्य वेदं प्रथमस्याहः क ईं ददर्श क इह प्र वोचत् ।
 बृहन्मित्रस्य वरुणस्य धाम कर्दुं ब्रव आहनो वीच्या नृन् ॥६॥
 यमस्य मा यम्यं कामं आगन्तसमाने योनौ सहोश्याय ।
 जायेव पत्ये तन्वं रिरिच्यां वि विश्वेव रथ्येव चुक्रा ॥७॥
 न तिष्ठन्ति न नि निषन्त्येते देवानां स्पर्श इह ये चरन्ति ।
 अन्येन मदाहनो याहि तूयं तेन वि बृह रथ्येव चुक्रा ॥८॥
 रात्रीभिरस्मा अहभिर्दशस्येत्तृयेन चक्षुर्दुर्निमीयात् ।
 दिवा पृथिव्या मिथुना सर्वन्धू यमीर्यमस्य बिभृयादजामि ॥९॥
 आ धा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि ।
 उप ववृहि वृषभार्य बाहुमन्यमिच्छस्व सुमगे पतिं मत् ॥१०॥

ná yát purá cakrīmā kád dha nūnāni ṛitā vādanto āṇṛitam
 rapema | gandharvó apsv ápyā ca yóshā sá no nábbih pa-
 ramām jāni tñ nau || 4 || gārbbhe nū nau janitā dāmpati
 kar devās tvāshṭa savitā viśvárūpaḥ | nākir asya prā mi-
 nanti vratāni veda nāv asyā prithiví ntā dyaúḥ || 5 || ॥

kó asyā veda prathamasyālmah kā im dadarṣa ká ihā
 prā vocat | bṛihān mitrāsya varuṇasya dhāma kád u hrava
 āhano vícyā nṛin || 6 || yamāsya mā yamyām kāma āgan-
 samānó yónau sahaséyyāya | jāyeva pātye tanvām riricyām
 ví cid vriheva ráthyeva cakrá || 7 || ná tishtbanti ná ní mi-
 shanty eté devānāni spāṣa ihā yé cāranti | anyéna mād
 āhano yāhi tūyam téna ví vriha ráthyeva cakrá || 8 || rátri-
 bhir asma ābahir daśasyet áuryasya cakshur mūhur ún
 mimiyāt | divā prithivyā mithunā sábandhu yamír yamāsya
 bibhṛiyād ājami || 9 || ā ghā tā gachān úttarā yugāni yātra
 jānāyaḥ kṛiṇāvānu ājami | ūpa barbṛihi vṛishabhāya bāhúm
 anyām ichasva subhage pátim māt || 10 || ॥

(Boy) We shall not do what might have been done formerly. How can we, so far abiding by natural laws, go to what is not lawful. Surely, the sun goes to the waters (ocean or firmament) and the waters become his bride, such is our bond, and such are our mighty lofty relations. 4

(Girl) The divine architect, the impeller of all, is shaping the multiforms. Even in the womb, he has made us husband and wife (who as twins we have been clasping each other). No one can violate Lord's holy ordinances; earth and heaven recognize our union. 5

(Boy) Who knows what happens at the first day of existence? Who has beheld it and who can now declare it? The laws of Nature, e.g., the sun and waters, are very mysterious. No man can speak of them with certainty. 6

(Girl) I, the wife, am possessed by love of you as my husband; and wish your intimate nearness; I, as wife, surrender myself to my husband; let us exert ourselves to meet each other in union, like the two wheels of the cart. 7

(Boy) Those sentinels of the divine powers, who wander around us, never close their eyes and never stop moving. May you hasten to associate quickly with someone else, other than me and exert yourself in union like the two wheels of the cart. 8

(Girl) To Him, the Lord of justice, let every worshipper sacrifice both days and nights; on Him, let the eye of the sun, repeatedly rise; may the kindered pair, (day and night) unite with heaven and earth. I, the girl, would adhere to impartial verdict of yours, the Lord of justice. May a wife bear the child of her husband only. 9

(Boy) Surely, the subsequent ages will come when girls would choose boys, who are not the brothers (as husband), therefore, O auspicious one, choose some other strong young man for your husband — other than me, a twin-brother of yours; and make your arm a pillow for this mate. 10

४८१

किं भ्रातासद्यदेनाथं भवति किमु स्वसा यन्निर्गतिर्निगच्छात् ।
 काममृता यङ्क्षेत्तद्रपामि तन्वा मे तन्वं । सं पिपृग्धि ॥११॥
 न वा उ ते तन्वा तन्वं । संपृच्या पापमाहुर्यः स्वसारं निगच्छात् ।
 अन्येन मत्प्रसुतः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत् ॥१२॥
 ब्रूतो ब्रतासि यम् नैव ते मनो हृदयं चाविदाम ।
 अन्या किल त्वां कक्ष्येव युक्तं परि श्वजाते लिबुजेव वृक्षम् ॥१३॥
 अन्यम् पु त्वं यम्यन्त्य उ त्वां परि श्वजाते लिबुजेव वृक्षम् ।
 तस्य वा त्वं मन इच्छा स वा तवाधा कृणुष्व संविदं सुभद्राम् ॥१४॥

kīṁ bhrātasad yād anathān bhāvāti kīm u svāsā yān
 nirṛitir nigāchat | kāmamṛta bahv etād rapāmi tanvā me
 tanvaṁ sām pipṛigdhi || 11 || nā vā u te tanvā tanvaṁ sām
 papṛicyān papān āhur yāḥ svāsaraṇi nigāchāt | anyēna
 māt pramūdaḥ kalpayasva nā te bhrāta subhage vashty
 etāt || 12 || batō batasi yama naivā te māno hrīdayaṇi cā-
 vidāma | anyā kīla tvām kakshyēva yuktām pāri shvajāte
 libujeva vṛikshām || 13 || anyām ū shū tvām yamy anyā u
 tvām pāri shvajāte libujeva vṛikshām | tāsya vā tvām māna
 ichā sā vā tāvādāhā kṛiṇushva samvīdaṁ sūbhadraṁ
 || 14 || ॥

(११) गच्छात् तन्वम्

(१-१) नवर्चस्यास्य सृष्ट्याङ्गिर्निर्गतिं कफि । अङ्गिर्देवता । (१-२) प्रयमादितृषदस्य
 व्रगती, (३-४) सप्तम्यादितृषदस्य वा पिपृग् छन्दसी ॥

४८२

वृषा वृष्णे दुदुहे दोहसा दिवः पयांसि यजो अदितेरदोभ्यः ।
 विश्वं स वेदु वरुणो यथा धिया स यज्ञियो यजतु यज्ञियो ऋतून् ॥१॥

11.

Vṛishā vṛishṇe duduhe dōhasā divāḥ pāyānsi yahvō
 āditer ādābhyah | vṛṣvaṁ sā veda vāruṇo yāthā dhīyā sā
 yajñīyo yajatu yajñīyāñ ṛitūn || 1 ||

(Girl) What sort of brother you are, who are leaving me helpless? What unfortunate sister I am who is receiving torture at your hands, disappointed without union. I am uttering these words of sentiment forced by passionate love towards you; please do hold me in your close embraces. 11

(Boy) I will not fold my arms about your body; I take you as my sister at the moment, and people call him a sinner who approaches his sister; so enjoy union with some one other than me; your brother has no such desire. 12

(Girl) Alas, O Yama, my husband, you are indeed a weakling; I find no trace of heart or spirit in you. Do you want that some other female embraces you as a creeper clings to a tree. 13

(Boy) O Girl, my twin, may you embrace some one else, and let that one embrace you as a creeper clings to a tree; let him win over your heart and may you seek his affection, and may this be a happy union. 14

11

The great, the unconquerable, the showerer fire divine yields the rain water (or streams of prosperity) from heaven for the unwearing devotees on the earth. Like our lord of cosmic waters, he knows all by his understanding. May he, the (fire divine) performer of cosmic sacrificial acts, assign proper seasons for sacrificial acts. 1

रपद्गन्धर्वीरप्यां च योषणा नदस्य नादे परि पातु मे मनः ।
 इष्टस्य मध्ये अदितिर्नि धातु नो भ्राता नो ज्येष्ठः प्रथमो वि वोचति ॥२॥
 सो चिच्छु भद्रा क्षुमती यशस्वत्युषा जंवास मनवे स्वर्वती ।
 यदीमुशान्तमुशतामनु कर्तुमग्निं होतारं विदयाय जीजनन् ॥३॥
 अध त्वं द्वप्सं विभ्वं विचक्षणं विराभरदिषितः श्येनो अश्वरे ।
 यदी विशो वृणते दुस्ममायी अग्निं होतारमधु धीरजायत ॥४॥
 सदासि रव्यो यवंसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।
 विप्रस्य वा यच्छशमान उक्थ्यं वाजं ससुर्वो उपयासि मूर्तिभिः ॥५॥

॥ १ ॥ उदीरय पितरां जार आ भगमियक्षति हयतो हृत इष्यति ।
 विवक्ति वद्धिः स्वपस्यते मखस्तविष्यते असुरो वेपति मती ॥६॥
 यस्ते अग्ने सुमतिं मर्तो अक्षत्सहंसः सुनो अति स प्र शृण्वे ।
 इषं दयानो वहमानो अश्वेरा स द्युमौ अमवान्भूषति द्युन् ॥७॥

rápad gandharvīr ápyā
 ca yóshaṇā nadásya nādé pári pātu me mánah | ishtásya
 mádhye áditir ní dhātu no bhrátā no jyeshtháh prathamó
 ví vocati || 2 || só cin nú bhadrá kshumátí yásasvaty ushā
 uvāsa mánave svārvatī | yád im usántam nṣatām ánu krá-
 tum agníṃ hótāraṃ vidáthāya jíjanan || 3 || ádha tyám drap-
 sām vibhvām vicakshaṇām vír ábharad ishítah syenó
 adhvaré | yádī víso vṛiṇáte dasmám áryā agníṃ hótāraṃ
 ádha dhír ajāyata || 4 || sádāsi raṇvó yāvaseva púshyate hó-
 trābhir agne mánushah svadhvaráh | víprasya vā yáe cha-
 śamāná ukthyām vājam sasavāñ upayási bhūribhiḥ || 5 || ॥

úd iraya pitārā jārā ā bhágam íyakshati haryató hṛitá
 ishyati | vívakti váhniḥ svapasyáte makhás tavishyáte ásuro
 vépate matí || 6 || yás te agne sumatím mārto ákshat sáha-
 sah sūno áti sá prá śṛiṇve | ísham dádhāno váhamāno
 ásvair ā sá dyumāñ ámavān bhūshati dyūn || 7 ||

May the goddess of lightning, abiding in the clouds, and amid the roaring of rivers, be propitious to my heart. May the fire of eternity enable us to accomplish all that we desire and may our eldest brother, the sustainer, the chief (among worshippers) repeat his various laudations. 2

May that very auspicious dawn, rich in store of food, splendid, shine out for man with heavenly lustre. (May this happen) when the worshippers bring forth in the congregation the yearning fire divine to be the invoker of the yearning Nature's bounties. 3

When falcon, the celestial spirit, brings the flowing drops of divine, illustrious elixir, from afar for the sacred performance, then the holy sages choose the splendrous fire divine as the ministrant priest for performing sacred ceremonies. 4

O fire divine, you are ever kind to him who feeds you (with offerings) as the pastures feed (the herds); may you be well-worshipped with man's noble performances. May you come along with many divinities, commending the praise of the wise and partaking of the sacrificial food. 5

The (sun), destroyer of darkness, extends his radiance from heaven to earth; the worshipper desires to offer homage, and with all his heart wishes to repeat his praises to him. The fire divine performs his sacred duties; the noble work is augmented and the wicked is stirred with the sacred hymn. 6

O fire divine, the mortal who obtains your favour is widely honoured; he gathers abundant strength, and being exalted by his vigorous horses (the swift activities), he becomes illustrious and powerful; he makes his life rich in splendour. 7

यदम एषा समितिर्भवति देवी देवेषु यजता यजत्र ।
 रत्ना च यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं वीतात ॥८॥
 श्रुवी नो अग्ने सदाने सधस्थे युक्त्वा रथममृतस्य द्रविणुम् ।
 आ नो वह रोदसी देवपुत्रे माकिर्देवानामप मूरिह स्याः ॥९॥

yád agna

eshá sámitir bhāvāti devī devéshu yajatá yajatra | rātnā ca
 yád vibhájāsi svādhāvo bhāgām no átra vāsumantaṁ vītāt
 || 8 || śrudhī no agne sādane sadhasthe yukshvā rātham
 amṛitasya dravituṁ | á no vaha ródasi deváputro mákir
 devānām āpa bhūr ihā syāḥ || 9 || 10 ||

(१२) इत्यथा यजत्र

(१-२) नवर्षस्याग्नौ सत्यवाचिर्विर्वाण क्रपिः । अग्निर्देवता । विदुषु धनः ॥

॥१॥ यावा ह क्षामा प्रथमे ऋतेनाभिश्चावे भवतः सत्यवाचो ।
 देवो यन्मतीन् यजथाय कृष्वन्त्सीदुद्धोता प्रत्यह स्वमसु यन् ॥१॥
 देवो देवान्परिभूकृतेन वर्हा नो हव्यं प्रथममभिकित्वात् ।
 धूमकेतुः समिधा भार्गजीको मन्द्रो होता नित्यो वाचा यजीयान् ॥२॥
 स्वावृन्देवस्यामृतं यद्दी गोरतो जातासो धारयन्त उर्वी ।
 विश्वे देवा अनु तप्ते यजुर्गुह्ये यदेनी दिव्यं घृतं वाः ॥३॥

12.

Dyāvā ha kshāmā prathamē ṛitēnābhiṣṛāvē bhavataḥ
 satyavācā | devó yān mártān yajāthūya kṛiṣvān sīdad
 dhótā pratyān svām āsum yān || 1 || devó devān paribhūr
 ṛitēna vāhā no havyām prathamās cikivān | dhūmaketuḥ
 samīdhā bhārijiko mandrō hótā nītyo vācā yājīyān || 2 ||
 svāvṛig devāsyāmṛitam yādi gōr āto jātāso dhārayanta urvī |
 vīṣve devā ānu tāt te yājur gur duhé yād éni divyām
 ghṛitāṁ vāḥ || 3 ||

O fire divine, when this united praise is expressed in the divine assembly and amid enlightened sages of the sacred synod, then you, the bearer of the oblation, distribute the precious treasures and allot our portion of the riches to us. 8

O fire divine, enshrined in the sacred dwelling, may you hear us and harness your swift chariot of ambrosia; may you bring to us the elixir of radiant heaven and earth; let none of the cosmic divine powers be absent from our place of worship, and may you yourself be present. 9

12

When the radiant fire divine is established at the altar as the invoker of all Nature's bounties, assumes all his vital vigour, and urges men to offer worship, may heaven and earth, most prominent, and the declarers of truth, come at the invocation, and participate in the cosmic rites. 1

May you, O radiant divine fire, surrounded by other Nature's bounties, carry our oblations according to the eternal laws; you are most eminent, all-wise, smoke-bannered, fuel-kindled, straight-radiant, blissful, eternal invoker and praise-worthy through hymns. 2

When the self-radiant ambrosia of the divine fire is generated, the products of this blissful elixir sustain both heaven and earth. All the enlightened sages glorify this sacrificial act of yours and praise the celestial nutritious water, which your bright lustre milks forth from heaven. 3

अर्चामि वां वर्धायापो घृतसु द्यावाभूमी शृणुतं रोदसी मे ।
 अहा यद्दयावोऽसृनीतिमयन्मघ्वा नो अत्र पितरां शिशीताम् ॥६॥
 किं स्विन्नो राजा जगृहे कदस्याति वृतं चकृमां को वि वेद ।
 मित्रक्षिद्धिष्मा जुहुराणो देवाञ्छोको न यातामपि वाजो अस्ति ॥५॥

॥११॥

दुर्मन्त्वन्नामृतस्य नाम सलक्ष्मा यद्विपुरुषा भवाति ।
 यमस्य यो मनवते सुमन्त्वमे तमृष्व पाह्यप्रयुच्छन् ॥६॥
 यस्मिन्देवा विदथे मादयन्ते विवस्वतः सदेने धारयन्ते ।
 सूर्ये ज्योतिरदधुर्मास्यः कून्पारि द्योतनि चरतो अजस्मा ॥७॥
 यस्मिन्देवा मन्मनि सुचरन्त्यपीच्येद् न वयमस्य विश्वा ।
 मित्रो नो अत्रादितिरनागान्तस्वित्ता देवो वरुणाय वोचत् ॥८॥
 श्रुधी नो अमे सदेने सधस्यै युक्त्वा रयममृतस्य द्रविष्णुम् ।
 आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥९॥

ārcāmi vām vārdhāyāpo ghr̥itasnū dyā-
 vābhūmi śṛiṇutām rodasī me | āhā yād dyāvó 'snnitim āyan
 mādhvā nō ātra pitārā śiṣitām || 4 || kīm svin no rājā ja-
 gr̥ihe kād asyāti vratām cakṛimā kó ví veda | mitrás cid
 dhī ślmā juhurāṇó devāñ chlōko ná yātām āpi vājo āsti
 || 5 || 11 ||

durmantv ātrāmṛtasya nāma sālākṣmā yād vīshurūpā
 bhāvati | yamāsya yó manāvate sumāntv āgne tām ṛishva-
 pāhy āprayuchan || 6 || yāsmiṇ devā vidāthe mādāyante' vi-
 vāsvataḥ sādane dhārāyante | sūrye jyōtir ādadhur māsy
 āktūn pari dyotanīm carato ājasrā || 7 || yāsmiṇ devā mān-
 mani sampāranty apīcyē nā vayām asya vidma | mitró no
 ātrādītir ānāgān savitā devó varuṇāya vocat || 8 || śrudhī
 no agne sādane sadhāsthe yukshvā — || 9 || 12 ||

I glorify you, O heaven and earth, that you pour forth rain water to make me prosperous. May you hear me, O both the worlds, when devotees proceed to perform their benevolent duties. May you, our protectors, refresh us with ambrosia. 4

But, will the radiant fire divine accept our oblations, our homage? How duly we keep our pledges to him, who knows? You have been affectionately invoked, and as such let our invocations be now conveyed to Nature's bounties in a suitable manner, and also the offerings. 5

It is hard to understand the mystical nature of the immortal; though of one origin, she assumes different forms; O fire divine, may you guard him ceaselessly, who ponders over the name of the Supreme Ordainer, easy to comprehend. 6

In him the cosmic radiant powers rejoice during the sacrifice, sitting around the altar. They grant splendour to the sun and beams to moon, and the two untiringly provide the brightness to the surroundings. 7

When he, all-illuminating, is present there, Nature's bounties assemble. But when he is concealed, we have no knowledge of his stay. In that case, let the sun, Mother infinity. Lord of Eternity and the Lord the impeller declare to the ordainer that we are free from sin. 8

May you, O adorable Lord, staying in a common dwelling along with all divine powers, hear us, and harness your speedy chariot of divine ambrosia. May you bring to us, O heaven and earth, the daughter of the divine. Let none of the divine powers be absent, whilst you are present. 9

(१३) षष्ठोऽर्चः सूक्तम्

(१-५) षष्ठ्यर्चस्यास्य सूक्तस्यादित्यो विवस्वानाग्निर्विधानो वा ऋषिः । इषिर्वाणे सक्ते देवते ।

(१-५) षष्ठमादित्यतुर्ज्वां मिषुष, (५) षष्ठ्यांश्च जगती छन्दसी ॥

॥ १ ॥

युजे वा ब्रह्म पुर्व्यं नमोभिर्वि श्लोक एतु पर्य्येव सुरेः ।
 शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥१॥
 यमे इव यतमाने यदैतं प्र वा भरन्मानुषा देवयन्तः ।
 आ सीदतं स्वसु लोकं विदानी स्वासत्ये भवतमिन्द्रवे नः ॥२॥

षष्ठं पदानि रूपो अन्वरोहं चतुष्पदीमन्वेमि व्रतेन ।
 अक्षरेण प्रति मिम एतामृतस्य नामावधि सं पुनामि ॥३॥
 देवेभ्यः कर्मवृणीत मृत्युं प्रजायै कममृतं नावृणीत ।
 बृहस्पतिं यज्ञमकृष्वत ऋषिं प्रियां यमस्तन्वं प्रारिरेचीत् ॥४॥
 सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवतन्मृतम् ।
 उभे इदस्योभयस्य राजत उभे यतते उभयस्य पुष्यतः ॥५॥

13.

Yujé vām bráhmia pūrvyām nāmobhir vi ślóka etu pa-
 thiyēva sūrēh | śṛiṇvāntu vīśve amṛitasya putrá ā yé dhā-
 manī divyāni tasthūh || 1 || yamé iva yātamañe yād aitam
 prā vām bharan mānuṣhā devayāntah | ā sīdatam svām u
 lokām vīlāne svāsasthé bhavatam indave nah || 2 ||

pāñca

padāni rupó anv aroham cātushpadīm anv emi vratēna |
 akshāreṇa prāti mima etām ṛitāsya nābhāv ādhi sām pi-
 nami || 3 || devēbhyaḥ kām avṛiṇīta mṛityūm prajāyai kām
 amṛitam nāvṛiṇīta | bṛhaspátim yajñāni akrīṇvata ṛishim
 priyām yamās tanvām prārīrecit || 4 || sapta ksharanti śīśave
 marútvate pitré putrásō āpy avīvatam ṛitām | ubhé id asyo-
 bhāyasya rājata ubhé yatete ubhāyasya pushyatah || 5 || 13 ||

I yoke you two (mind and speech) with the eternally existing Vedic lore. May the fame and glory of our chant spread on all sides like the sweet songs of a devotee. May all sons of immortal Lord, who inhabit the celestial regions, hear it. 1

When you two come near, speeding like twin sisters, devout worshippers take care of you. May you, knowing your status, establish yourself and be helpful in securing ultimate bliss. 2

I ascend in five steps, the four of which are through speeches (*para*, *pasyanti*, *madhyama* and *vaikhari*). The fifth is through the sacred syllable — OM — when I reach summit of my prayer, I purify my soul at the feet of my Supreme Lord — navel of the cosmic sacrifice. 3

When does the ordainer choose death for divine powers? When does He not choose immortality for mankind? Let the attainment of divine knowledge be the sacred objective of your sacrifice. May the ordainer preserve our dear body. 4

The seven vital breathings, like the sons, offer laudation to the glorious and the adorable parent, the self (the *atman* born in a mortal body); they, his sons, utter his true praise. You both (the *atman* and the vital breathings, the *prana*) are lords of both; you both exert yourselves; and are the nourishers of both. 5

(१५) चतुर्विंशं सूक्तम्

(१-१६) पाराशर्यस्यास्य सूक्तस्य वैवस्वतो यम ऊचिः । (१-१, १३-१६) प्रथमादिपञ्चर्षा
 यमोऽस्यादिषत्तन्मात्रं यमः (६) पञ्चया अङ्गिरःपित्रयवैभृगवः, (७-९) सप्तम्यादि-
 नृपस्य लिङ्गोक्तः पितरो वा. (१०-१२) दशम्यादितृषस्य च सारमेयो श्वानौ
 देवताः । (१-१२) प्रथमादिपञ्चर्षा मिथुषु, (१३-१५, १६)
 यमोऽसीचतुर्दशीपोदशीनामनुषुषु, (१५) पञ्चदशमाश्च
 इदानीं उन्वाति ॥

११५४

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
 वैवस्वते संगमनं जनानां यमं राजानं हविषा दुवस्य ॥१॥
 यमो नो गातुं प्रथमो विवेदु नैषा गव्यूतिरपमर्त्तवा उ ।
 यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पृथ्यान् अनु स्वाः ॥२॥
 मार्तली कव्यैर्यमो अङ्गिरोमिर्बृहस्पतिर्ऋकमिर्वावृधानः ।
 यौञ्च देवा वावृधुर्यं च देवान्त्स्वाहान्ये स्वधयान्ये मदन्ति ॥३॥
 इमं यमं प्रस्तारमा हि सीदाङ्गिरोभिः पितृभिः संविद्वानः ।
 आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हुविषा मादयस्व ॥४॥
 अङ्गिरोमिरा गहि यज्ञियैर्भिर्यमं वैरूपैरिह मादयस्व ।
 विवस्वन्तं हुवे यः पिता तेऽस्मिन्यज्ञे बर्हिष्या निषद्य ॥५॥

14.

Pareyivānsam pravāto mahir ānu bahubhyah pānthām
 āupaspasānam | vaivasvatām sangāmanam jānānam yamām
 rājanam havishā duvasya || 1 || yamó no gatúm prathamó
 viveda naishā gāvryutir āpabhartavā u | yātrā nah pūrve
 pitārah pareyūr enā jajñānāh pathyā ānu svāh || 2 ||

mātalī

kavyair yamó āngirobbhir bṛhaspātir ṛikvabhir-vāvṛidhānāh |
 yāns ca devā vāvṛidhūr yé ca devān svāhānyé svadhā-
 yānyé madanti || 3 || imām yama prastarām ā hi sīdāngiro-
 bbih pitṛibhih samvidānāh | ā tvā mántrāh kaviṣastā va-
 hantv enā rājan havishā mādayasva || 4 || āngirobbhir ā gahi
 yajñīyebhir yāma vairūpār ihā mādayasva | vīvasvantam
 huve yāh pitā te 'smīn yajñé barhiṣhy ā nishādya || 5 || ॥

14

May you worship with homage the lord of cosmic order, the lord of solar energies, the lord who gathers men together, who conducts them who are virtuous over the earth (i.e. during this life) and shows the path of heaven (i.e. the path of immortality) to many. ¹

The lord of cosmic order, the chief, knows what is good and what is evil for us; no one can debar us from that glorious path on which our forefathers have gone. All men, born on this earth, tread their own paths which they have made for themselves. ²

Men, who know the secret of cosmic order, prosper through their sacred words; men of discipline prosper with austerity; men of divine wisdom prosper through their chantings. They who exalt the divine powers are blessed by them, and rejoice in offering prayers with sacred word *SVAHA* and some take delight in uttering *SVADHA* (in offerings). ³

O man of discipline, may you come associated with wise and vigorous men of action, and be seated on this sacred place of benevolent services; may the prayers recited by the priests bring you here. O glorious man, let this offering make you joyful. ⁴

Come here, O man of discipline, with the venerable holy men of various disciplines, and be exhilarated; I invoke the illustrious priest, one like your father, to be with us at this sacred place of service. ⁵

॥१५॥

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
 तेषां वयं सुमतौ यज्ञिर्यानामपि भद्रे सौमनसे स्वाम ॥६॥
 प्रेहि प्रेहि पृथिभिः पूर्व्यैर्मिर्यत्रा नः पूर्वे पितरः परेयुः ।
 उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥७॥
 सं गच्छस्व पितृभिः सं यमेनेष्टापुर्तेन परमे व्योमन् ।
 हित्वायावचं पुनरस्तमेहि सं गच्छस्व तन्वां सुवर्चीः ॥८॥
 अपेत वीत वि च सर्पतातोऽस्मा पुतं पितरो लोकमक्रन् ।
 अहोभिरद्भिरकुमिव्यक्तं यमो दंदात्यवसानमस्मै ॥९॥
 अति द्रव सारमेयौ भानौ चतुरक्षौ श्वलेौ साधुना पथा ।
 अथा पितृन्सुविदत्रौ उपेहि यमेन ये संधमादं मदन्ति ॥१०॥

॥११॥

यौ ते भानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।
 ताभ्यामेनं परि देहि राजन्स्वस्ति चास्मा अनमीवं च धेहि ॥११॥

āṅgirasō naḥ pitāro nāvagvā ātharvāṇo bhṛigavaḥ som-
 yāsah | téshāṃ vayāṃ sumatāu yajñiriyānām āpi bhadré sau-
 manasé svāma ॥ 6 ॥ prēhi prēhi pṛthibhiḥ pūrvyēbhir yātrā
 naḥ pūrve pitārah pareyāḥ | ubhā rājana svadhāyā mādantā
 yamāṃ pasyāsi vāruṇaṃ ca devāṃ ॥ 7 ॥ sām gachasva pi-
 trībhiḥ sām yamēneshṭāpūrtēna paramé vyōman | hitvāyā-
 vadyām pūnar āstam éhi sām gachasva tanvā suvārcāḥ ॥ 8 ॥
 āpeta vīta vi ca sarpatāto 'smā etām pitāro lokām akran |
 ābhobhir adbhīr aktūbhir vyāktanā yamó dadāty avasānam
 asmai ॥ 9 ॥ āti drava sārameyāu śvānan caturakshaū śabā-
 lau sādhnūnā pathā | āthā pitṛiṃ suvidātrāu ūpehi yamēna
 yé sādhamādāni mādanti ॥ 10 ॥ 15 ॥

yau te svānan yama rakshitārau caturakshaū pathirā-
 kshī nṛicākshasau | tābhyām enam pari dehi rājan svastī
 cāsmā anamivāni ca dhēhi ॥ 11 ॥

May we ever have a place in the company of these venerable forefathers, and enjoy their gracious long kindness. Some of them are our fire — technicians, non-violent, austere, enlightened with spiritual knowledge and endowed with creative intelligence. 6

March on and on by the pathways whereon our forefathers have gone before us; may you then realize the presence of the Supreme who is our illustrious Lord of cosmic order and the Lord of cosmic intelligence, rejoicing in SVADHA. 7

May you be united with your forefathers, also with the Lord of cosmic order and experience the fulfilment of your wishes in the highest heaven. May you discard iniquity and seek your new abode and unite yourself to another celestial body. 8

Go from here, unworthy ones, depart and go away far and far; your forefathers have provided this place for worthy. The Lord of cosmic order bestows on him the place. Which is consecrated with days, dewy dawns, and nights. 9

May you pass by a secure path beyond the two — spotted, four-eyed, pair of dogs (nights and days), black and white in colour, born of dawn. May you then join your gracious forefathers at the place where they rejoice in company with the Lord of cosmic order. 10

O sovereign Lord of cosmic order, may you entrust us to the protection of your two watch-dogs (days and nights), which are four — eyed guardians of the pathways, and observers of men. Please grant us prosperity and health. 11

उरुणसावसुतृपा उदुम्बलो यमस्य दूतौ चरतो जनौ अनु ।
 तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमयेह मद्रम् ॥१२॥
 यमाय सोमं सुनुत यमाय जुहुता हविः ।
 यमं ह यज्ञो गच्छत्यग्निदूतो अरिक्तः ॥१३॥
 यमाय धूतवद्भविर्जुहोत प्र च तिष्ठत ।
 स नो देवेष्वा यमहीर्घमायुः प्र जीवसे ॥१४॥
 यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन ।
 इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥१५॥
 त्रिकद्रुकेभिः पतति पलुर्वरिकुमिद्ब्रह्म ।
 त्रिष्टुब्गायत्री छन्दांसि सर्वा ता यम आहिता ॥१६॥

urūṇasāv asutrīpā udum-
 balañ yamāya dūtāñ carato jānāñ ānu | tāv asmābhyam
 dṛṣāye sūryāya punar dātām āsum adyēhā bhadrām || 12 ||
 yamāya sōmam sunuta yamāya juhutā haviḥ | yamām ha
 yajñō gachaty agnīdūto āramkrītaḥ || 13 || yamāya ghṛitāvad
 dhavīr juhōta prā ca tiṣṭhata | sā no devēshv ā yamad
 dīrghām ānuḥ prā jīvase || 14 || yamāya mādhumattanaṁ
 rājñe havyām juhōtana | idām nāma ṛṣibhiḥ pūrvajē-
 bhiḥ pūrvēbhiḥ pathikṛīdbhiḥ || 15 || trikadrūkebhiḥ pa-
 tati śhāl urvīr ēkañ id bṛihāt | triṣṭūb gāyatrī chāndānsi
 sārva tā yamā āhita || 16 || 16 ||

(१५) पञ्चमं सूक्तम्

(१-१५) यमदेवस्यास्य सूक्तस्य यामायाः राज्ञः कविः । पितरो देवताः । (१-१०, १२-१५)
 यममादिदेवाणां दातारणां दिव्यस्य च त्रिष्टुभः, (११) एकादशधा अगती छन्दसी ॥

॥१५॥

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।
 असुं य ईदुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥१॥

15.

Ūd iratām āvara ūt pārāsa ūn madhyamāḥ pitārah
 somyāśaḥ | āsum yā iyūr avṛikā ṛitājñās té no 'vantu pi-
 tāro hāveshu || 1 ||

These messengers of the Lord of cosmic order are broad-nosed, possessors of vast strength, insatiating with the life (of mortals) and roam among the people. May they restore us this day a prosperous existence, that we (in this body) may see the sun-shine (for a long time). ¹²

May you offer sincere prayers to the Lord of cosmic order and present to Him rich oblations. Verily the sacrificial homage, of which fire divine is the messenger, proceeds to the Lord or cosmic order. ¹³

Offer the oblation of your loving devotion, pure as clarified butter, to the Lord or cosmic order and be near to the altar. It is He, amidst divine powers, who grants us a long life to live. ¹⁴

Offer the Lord of cosmic order this rich and sweet oblation; may we bow down before our fore-fathers and sages of ancient times, who carve for us these virtuous paths. ¹⁵

Great is this one, the Lord of time, who acquires six seasonal sacrifices by his three-fold daily movements; All the sacred metres, the TRISTUBH (heaven), the GAYATRI (earth) and the remaining ones (the space directions), converge in the Lord of cosmic order. ¹⁶

15

May our such elders, as who in their status are below us, or are higher up, or are of intermediate order, rise high and be kind-hearted (towards us). May they, who are aware of the secrets of eternal laws and have attained a life of subtile form, come to protect us upon our invocations. ¹

इदं पितृभ्यो नमो अस्त्येष ये पूर्वासो य उपरास ईयुः ।
 ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुव्रजनासु विश्वे ॥२॥
 आहं पितृन्सुविदत्रौ अविस्ति नपातं च विक्रमणं च विष्णोः ।
 बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥३॥
 बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चक्रमा जुषध्वम् ।
 त आ गतावसा शंतमेनाया नः शं योररपो दधात ॥४॥
 उपहृताः पितरः सोम्यासौ बर्हिष्येषु निधिषु त्रियेषु ।
 त आ गमन्तु त इह भुवन्त्वधि ब्रुवन्तु तैऽवन्त्वस्मान् ॥५॥

१६८

आच्या जानु दक्षिणतो निषद्येमं युद्धमभि गृणीत विश्वे ।
 मा हिंसिष्ट पितरः केन चिन्नो यद्वा आगः पुरुषता कराम् ॥६॥
 आसीनासो अरुणीनामुपस्थे रुयि धत्त दाशुषे मयीय ।
 पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छन्त त इहोर्जं दधात ॥७॥
 ये नः पूर्वे पितरः सोम्यासौऽनूद्दिरे सोमपीथं वसिष्ठाः ।
 तेभिर्यमः सैरराणो हवींष्युशब्नुशद्भिः प्रतिक्राममन्तु ॥८॥

idām pitṛbhyo nāmo astv adyā yé pūr-
 vāso yā úparāsa īyūh | yé pāṛthive rājasy ā nīshattā yé vā
 nūnām suvrījānāsu vikshú || 2 || āhām pitṛm suvidātrāñ
 avitsi nāpātam ca vikramanam ca víshṇoḥ | barhiishádo yé
 svadbáyā sntásya bhájanta pitvās tá ihāgamishṭhāb || 3 ||
 bārhiishadaḥ pitara ūty ārvāg imā vo havya cakraimā ju-
 shádhwam | tá ā gatāvasā śāntamenāthā naḥ śām yór arapó
 dadhāta || 4 || úpahūtāḥ pitārah somyāso bārhiishyēshu ni-
 dbīshu priyēshu | tá ā gamantu tá ihā gruvantv ādhi bru-
 vantu tè 'vantv asmiān || 5 || १७ ||

ācyā jānu dakshinató nishādyemām yajñām abhi grīṇīta
 vīṣve | mā hīnsishṭa pitarah kéna cin no yād va āgah pu-
 rushātā kārāma || 6 || āsīnāso aruṇīnām upāsthe rayīm dhatta
 dāsūshe mārtyāya | putrēbhyah pitaras tāsya vāsvah prā
 yachata tā ihórjam dadhāta || 7 || yé naḥ pūrve pitārah
 somyāso 'nūhiré somapīthām vāsishṭhāb | tébhir yamāb sam-
 rarānó havīshy usānn usādbhiḥ pratikāmām attu || 8 ||

Now may this homage of ours be offered today to those elders who are our predecessors and to those who are our successors; to those who are established in the terrestrial sphere and to those who are present among opulent people. 2

I have invited today to my place the elders who are well-cognizant of the details of sacrifice, of its infallibility and progressive advancement. May they, who through their wisdom, enjoy the knowledge of this cosmic world and of the cosmic elixir, come to bless us. 3

May our elders, of mature experience, engaged in sacred works, come to help us. We have made these oblations for you; may you accept them. May you come to us with your most auspicious protection and bestow upon us health and happiness and a faultless life. 4

May our revered elders come to us when invoked and help us in accomplishing our dear benevolent works. May they listen to our prayers; may they speak to us, be gracious unto us and protect us. 5

May you sit down to our right side with bended knees (in reverence to sacrifice) and accept our offerings with favour; May you not punish us for a sin, which through our human frailty, we might have committed towards you. 6

Seated in the proximity of the radiant flames of altar, may you bestow riches on the mortal devotee, who offers you a homage. May you, O elders, give wealth to your sons, the devotees; and may you grant us strengthening food. 7

May the Lord of cosmic order, a lover of prayers, on propitiation, partake at pleasure of the offerings, along with the kind-hearted (lovers of divine elixir), along with the possessors of great wealth and also along with them who convey oblations to the enlightened people, as well as to the elders. 8

ये तातृपुर्देवत्रा जेहमाना होत्राविदुः स्तोमतष्टासो अर्केः ।
 आभे याहि सुविदत्रेभिर्वाद् सत्यैः कव्यैः पितृभिर्घर्मसद्भिः ॥९॥
 ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं दधानाः ।
 आभे याहि सहस्रं देववन्दैः परैः पूर्वैः पितृभिर्घर्मसद्भिः ॥१०॥

अग्निष्वात्ताः पितर एह गच्छतु सदाः सदः सदत सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन ॥११॥
 त्वमम ईळितो जातवेदोऽवाह्व्यानि सुरभीणि कृत्वी ।
 प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥१२॥
 ये चेह पितरो ये च नेह यौश्च विद्य यौ उ च न प्रविद्य ।
 त्वं वेत्य यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुपस्व ॥१३॥
 ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
 तेभिः स्वराळुमुनीतिमेतां यथावशं तन्य कल्पयस्व ॥१४॥

yé

tātrishūr devatrā jēhamānā hotrāvīda stómatashtāso arkāḥ |
 āgne yāhi suvidātrebhir arvān satyāḥ kavyāḥ pitṛbhir
 gharṃasādbbhiḥ || 9 || yé satyāso havirādo havishpā indreṇa
 devaḥ sarātham dādhanāḥ | āgne yāhi sabāsraṃ devavan-
 daḥ pāraiḥ pūrvaiḥ pitṛbhir gharṃasādbbhiḥ || 10 || 18 ||

āgnishvātāḥ pitara éhā gachata sādāḥ-sadāḥ sadata su-
 prañīṭayāḥ | attā havīnshi prāyatāni barhīshy āthā rayīm
 sārvaṇīram dadhātana || 11 || tvām agna ilītó jātavedó 'vāḍ
 dhavyāni surabhīni kṛitvī | prādāḥ pitṛbhyāḥ svadhāyā té
 akshann addhī tvām deva prāyatā havīnshi || 12 || yé cebā
 pitāro yé ca néhā yānīḥ ca vidmā yānī u ca ná pravidmā |
 tvām vettha yāti té jātavedaḥ svadhābhir yajñām sūkṛitam
 juḥasva || 13 || yé agnidagdha yé ānagnidagdha mādhye di-
 vāḥ svadhāyā mādāyante | tébbhiḥ svarāḥ āsunitim etām ya-
 thāvaśīm tanvām kalpayasva || 14 || 19 ||

Come, O fire divine, to our presence with these elders of mature experience, who are possessed of knowledge but still thirsty for a new light, who are skilled in sacred works and are the reciters of praise-hymns, are truth-speaking, are seers, ever-busy in benevolent services and who have attained their position among the enlightened men. 9

Come, O fire divine, with thousands of our elders, of old and new, ever busy in benevolent services, praisers of the divine powers, truthful, enjoyers of food and drink and who in hierarchy belong to the group of enlightened persons and are their leaders. 10

O elders with experience of fire — rituals, come to this solemnity. O glorious leaders, take your assigned seats and enjoy the duties and privileges assigned to you in this place of sacrifice; may you bless us that we get ample riches and brave sons. 11

O omnipresent fire divine, having made our oblations fragrant, you bear them off and present them to elders sitting near and far. May they partake of them with *Svadha* and may you also feed upon the offered oblations. 12

O omnipresent fire divine, you know all about those elders, who are present here, and who are absent (from this world); you know those whom we know and whom we do not know well. May you accept this oblation offered together with the *Svadha* (the left-over of the oblation; the sacred food kept apart for distribution). 13

May those who are skilled in performing fire rituals and those who are not be satisfied with *Svadha* in the enlightened world, and may you, O Supreme Lord, for their interests, provide them, at your pleasure, such a body that is endowed with the vital complex. 14

(१९) षोडशं सूक्तम्

(१-१७) यदुर्वसवस्त्वास्त्य सूक्तस्य यामायनो दमनः कपिः । अग्निर्वेता । (१-१०) शपमादिदत्तार्चं
चिदुर्, (११-१४) एकस्मिन्पितृभ्यो दत्तम् ।

३८०॥ मेनेमग्ने वि दंहो मामि शोचो मास्त्य त्वचं चिक्षिपो मा शरीरम् ।
यदा भृतं कृण्वो जातवेदोऽथेमेनं प्र हिणुतात्पितृभ्यः ॥१॥
भृतं यदा करसि जातवेदोऽथेमेनं परि दत्तात्पितृभ्यः ।
यदा गच्छात्यसुनीतिमेतामया देवानां वशनीर्भवाति ॥२॥
सूर्यं चक्षुर्गच्छतु वार्तामात्मा यां च गच्छ पृथिवीं च धर्मेणा ।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥३॥
अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अचिः ।
यास्तं शिवास्तन्वो जातवेदस्ताभिर्वहेनं सुकृतांस्तु लोकम् ॥४॥
अव स्रज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥५॥

३८१॥ यतं कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टहिश्वादगदं कृणोतु सोमश्च यो ब्राह्मणो अचिवेश ॥६॥

16.

Maṁnam agne ví daho mábhiḥ śoco māsya tvācam ei-
kshipo mā śáriram | yadá śritām kṛiṇávo jātavedó 'them
enam prá hiṇutāt pitṛibhyaḥ || 1 || śritām yadá kárasī jāta-
vedó 'them enam pári dattāt pitṛibhyaḥ | yadá gáchāty
ásunitim etām áthā devānām vasanír bhavāti || 2 || sūryam
cákshur gachatu vātam ātmā dyām ca gacha prithivīm ca
dhármanā | apó vā gacha yádi tātra te hitām óshadhīshu
práti tishthā śáriraiḥ || 3 || ajó bhāgás tāpasā tām tapasva
tām te śocis tapatu tām te areṇiḥ | yás te śivás tanvò jā-
tavedas tábbhir vahainam sukṛitām u lokām || 4 || áva śrija
púnar agne pitṛibhyo yás ta áputas carati svadhábbhiḥ |
áyur vásāna úpa vetu śeshah sám gachatām tanvā jātave-
dah || 5 || 20 ||

yát te kṛiṣṇāḥ śakuná átutóda pipilāḥ sarpá utá vā
śvápadaḥ | agníśh tád visvād agadām kṛiṇotu sómas ca yó
brāhmaṇān āvivéṣa || 6 ||

O fire divine, O adorable Lord, Death consumes him not entirely; please do not further afflict him; let not his subtle body or its subtle skin be scattered. O omniscient Lord, according to the fruits of his actions, as they mature, send him on his way to new parents (to a new birth). 1

O omniscient fire divine, after death, as the fruits of his actions get matured, please place him in the charge of new parents. When he comes to this world of another life, he submits himself to the new sense organs — the new divinities. 2

Let the eye repair to the sun; the breath to the wind; may you go to heaven or come to this earth according to your merit; or go to the waters (as marine creatures), if it is in your interests. May you go and make your home (as insects) in plants, if it is so ordained to you. 3

O fire divine, let your radiant flame and your glowing splendour make the imperishable soul pure and bright, and with the auspicious body, which you provide to him, may you convey him to the region of the virtuous. 4

Again, O fire divine, send him, who has been offering prayers and oblations to you, to new parents; let him adopt a new life and let him function afresh with the help of a new body. 5

May the fire divine swallow all things; and may the divine herbs, known to experts, heal up the wounds, which the dark crow, the ant, the snake, or the wild beast has inflicted on his dead corpse. 6

अग्नेर्वमं परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
 नेत्वा धृष्णुर्हरसा जहृषाणो दधृग्विधृक्ष्यन्पर्यङ्क्षयति ॥७॥
 इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
 एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥८॥
 कृव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।
 इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥९॥
 यो अग्निः कृव्यात्प्रविवेश वो गृहमिमं पश्यन्मित्रं जातवेदसम् ।
 तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्परमे सुधस्थं ॥१०॥

॥१०॥

यो अग्निः कृव्यवाहनः पितृन्यक्षदत्तावृधः ।
 प्रेदुं हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥११॥
 उशन्तस्त्वा नि धीमद्युशन्तः समिधीमहि ।
 उशन्तुशत आ वह पितृन्हविषे अत्तवे ॥१२॥

agnēr vārma pāri góbhīr vyayasva
 sām prōṇushva pīvasā mēdasā ca | nēt tvā dhṛishṇūr hā-
 rasā jārhrishāṇo dadhrīg vidliakshyān paryāṅkhāyāte || 7 ||
 imām agne camasām mā vi jihvarah priyō devānām utā
 somyānām | eshā yās camasō devapānas tāsmin devā amṛtā
 mādayante || 8 || kravyādāni agnīm prā hiṇomi dūrām ya-
 mārājño gachatu ripravāhah | ihaivāyām itaro jātāvedā de-
 vēbhyo havyām vahatu prajānān || 9 || yō agnīh kravyāt
 pravivēsa vo grīhām imām paśyann itaram jātāvedasam |
 tāṃ harāmi pitṛiyajñāya devām sā gharmām invāt paṇamē
 sadhāsthe || 10 || ॥ १० ॥

yō agnīh kravyavāhanah pitṛīp yākshad ritāvṛidhah |
 prēd u havyāni vocati devēbhyas ca pitṛībhya ā || 11 ||
 uśāntas tvā nī dhīmaby uśāntah sām idhīmahi | uśānn uśatā
 ā vaha pitṛīn havīshe āttave || 12 ||

When the body is being entirely consumed (on the funeral pyre) with the flames brightened by butter, another body with new fat and new marrow is being provided (to the departed soul in a fresh womb). May not this bold fire, exulted in his fierce heat, and full of pride, embrace and consume your new body to ashes (which is being given to you elsewhere). 7

O fire, may you not upset and spoil this new-born body (the ladle), which is a vehicle to carry one along the paths of enlightened ones, and also of elders eager to enjoy the elixir of life. This body is the one through which divinities (the sense organs) are offered oblations, and in this body — frame, the immortal divinities take delight. 8

I send the flesh — eating fire (fire of cremation) to a distance. May this consuming fire, remain under the control of our Lord of cosmic order; let this other omniscient fire divine, however, remain here to convey our oblations to Nature's bounties. 9

I know that this flesh — devouring fire, who has entered your dwelling, is different from the omniscient fire divine, and so I use the former one for purposes of cremation; let him accomplish his assigned work in the supreme assembly of destructive cosmic powers. 10

This flesh — devouring fire is the abider of eternal laws of destruction and thus is used for cremation purposes. The fire would declare itself which of the oblations would go to Nature's bounties and which to the destructive forces, i.e. which to burn the dead corpse. 11

Gladly we set you (O fire divine) at the altar and gladly we enkindle your flames. May you, desired by us, bring our longing revered elders here to accept our oblations. 12

ये त्वमग्ने समदंष्टुस्तमु निर्वोपया पुनः ।
 कियाम्ब्वत्र रोहतु पाकदुर्वा व्यल्काशा ॥१३॥
 शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।
 मण्डुक्या सु सं गम इमं स्वमि हर्षय ॥१४॥

yām tvām agne sanā-
 dābas tām u nīr vāpayā pūnah | kiyaṁbva ātra rohatu pā-
 kadūrvā vyālkaśā || 13 || śitike śitikāvati hlādike hlādikā-
 vati | maṇḍūkyā sū saṁ gama imāṁ sv āgnīm harshaya
 || 14 || २२ ||

Prathamo 'nuvakaḥ.

[अथ द्वितीयोऽनुवाकः ॥]

(१७) समदसं सूक्तम्

(१-१४) कर्तृसर्वस्वाप्त्य सूक्तस्य यामाप्नो देवमवा कृषिः । (१-२) प्रथमाद्वितीययोर्कपोः

सत्पू, (१-१) कृतीयादिपतृणां पूषा, (७-९) साम्यादितृषस्य सत्स्वती, (१०, १४)

दत्तनीकर्तृस्योपायः, (११-१३) दक्षयवादिपृषस्य च आपः सोमो वा देवताः ।

(१-१२) प्रथमादितृषस्योर्वा मिथुः, (१३) प्रयोदस्या यमुमुस्ताद्वहती वा,

(१४) कर्तृस्याध्यातृषु इन्द्रांति ॥

॥२३॥

त्वष्टा दुहित्रे वहुतुं कृणोतीतीदं विश्वं भुवन् समेत ।
 यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥१॥
 अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सर्वर्णामददुर्विवस्वते ।
 उताश्विनावभरयत्तदासीदजहादु ह्य मिथुना सत्पूः ॥२॥
 पूषा त्वेतभ्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः ।
 स त्वेतभ्यः परि ददत्पितृभ्योऽग्निदेवेभ्यः सुविदुत्रियेभ्यः ॥३॥

17.

Tvāśtā dubitré vabatūm kṛṇotītidāṁ viśvam bhūva-
 nam sām eti | yamāsya mātā paryuhyāmanā mahó jāyā vi-
 vasvato nanāśa || 1 || āpāgūhann amṛtāṁ mārtyebhyaḥ kṛtvī
 sāvarṇāṁ adadur vívasvate | utāśvínāv abharad yāt tát
 āśid ājahād a dvā mithunā saranyūb || 2 || pūshā tvetasā cyā-
 vayatu prā vidvān ānashṭapaṣur bhūvanasya gopāb | sá,
 tvaitēbhyaḥ pári dadat pitṛbhyo 'gnir devēbhyaḥ suvida-
 trīebhyaḥ || 3 ||

O fire divine, may you cool down and again refresh this spot which you have scorched and burnt. Let the water-lily and tender grass and leafy herbs grow there again. 13

O earth, may you cool again, and let cool herbs grow on you. May you become gladsome; may the gladsome plants (grow on you). May this place be thronged with female frogs and give joy to the fire divine. 14

17

The Supreme Architect (the sun) celebrates the marriage of his daughter dawn, and the whole world is invited to assemble. Now the dawn (in the next step) becomes the bride or life-companion of the sun, and then suddenly she disappears from the scene. 1

At first, the immortal dawn-in-flesh is concealed by Nature's bounties for the sake of mortals, and the sun is presented an exactly similar woman as bride. From the bride, the divine twins are born, and then dawn in flesh bears the twins. 2

May the discriminating Lord of nourishment, whose wisdom never decays, the protector of all beings, transfer you hence to a better life, and may the radiant Lord confer you to elders of maturity and may the adorable Lord give you to the enlightened ones. 3

आयुर्विश्वायुः परिं पासति त्वा पुषा त्वा पातु प्रपथे पुरस्तात् ।
 यत्रासन् सुकृतो यत्र ते ययुस्तत्र त्वा देवः संविता दधातु ॥४॥
 पुषमा आशा अनु वेदु सर्वाः सो अस्मौ अभयतमेन नेषत् ।
 स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन् ॥५॥

āyur viśvāyuh pāri pasati tvā pūshā tvā
 patu prāpathe purastat | yātrāsate sukrīto yātra té yayūś
 tātra tva devāḥ savitā dadhātu || 4 || pūshémā āśā ānu veda
 sārvaḥ sō asmāu ābhayatamēna nēshat | svastidā āghṛiṇiḥ
 sārva-vīro 'prayuchhan purā etu prajānān || 5 || 21 ||

प्रपथे पृथामर्जनिष्ठ पुषा प्रपथे दिवः प्रपथे पृथिव्याः ।
 उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ॥६॥
 सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
 सरस्वतीं सुकृतो अह्वयन्तु सरस्वतीं दाशुषे वार्यं दातु ॥७॥
 सरस्वति या सरथं ययार्थं स्वधाभिर्देवि पितृभिर्मदन्ती ।
 आसद्यास्मिन्बर्हिषि मादयस्वानमीवा इष आ धेह्यस्मे ॥८॥
 सरस्वतीं यां पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।
 सहस्रार्घमिच्छो अत्र भ्रातृ रयस्पोषं यजमानेषु धेहि ॥९॥
 आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु ।
 विश्वं हि रिपं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पुत एमि ॥१०॥

prāpathe patham ajanishṭha pūsha prāpathe divāḥ prā-
 pathe pṛithivyāḥ | ubhé abhi priyātame sadhasthe ā ca parā
 ca carati prajānān || 6 || sārasyatiṁ devayānto havante sā-
 rasvatim adhvare tāyāmāne | sārasyatiṁ sukrīto abhaya-
 yanta sārasyati dāśuśhe vāryam dāt || 7 || sārasyati yā sarātham
 yayātha svadhābhir devi pitṛbhir mādanti | āśādyāsmiṁ
 barhiṣhi mādayasvānamivā īsha ā dhehy asmé || 8 || sārasya-
 tiṁ yām pitāro hāvante dakṣhiṇā yajñām abhinakṣhamā-
 nāḥ | sahasrargham icchō ātra bhṛātṛ rāyās pōsham yajamā-
 nesha dhehi || 9 || āpo asmān mātaraḥ śundhayantu ghṛitēna
 no ghṛitapvāḥ punantu | viśvam hi riprām pravāhanti de-
 vīr úd id ābhyah śucir ā putā emi || 10 || 24 ||

May the all-pervading Lord of living creatures protect you. May Lord of all-nourishing elements preserve you, and guide you along the excellent path (of righteousness). May the divine impeller place you where the virtuous people have already gone before. 4

Lord of nourishing elements, endowed with the radiance, possessor of all energies, and ever-vigilant, knows all the regions and directions, severally. May He conduct us on the path that is free from peril. 5

The Lord of nourishing elements is cognizant of the best paths. He knows the best path that leads to heaven, and the best path that brings us back to the earth. He travels forward and backward over both the worlds, knowing all the stations which are dear to everyone of us. 6

The true seekers of divine knowledge invoke the goddess of speech. They worship the goddess of speech at the sacred altar. The virtuous people pray to the goddess of speech. May the divine goddess of speech bestow blessings upon the dedicated devotees. 7

This divine goddess of speech moves in the same cosmic chariot with our elders; and along with them, is delighted by sacred oblations. May she, enshrined in our hearts, be joyful and grant us wholesome, healthy and strengthening food. 8

May this goddess of divine speech, whom the illustrious forefathers have been invoking, come right forward to our solemn service. May she bestow upon the worshippers at the sacred place a portion of food and wealth, adored by thousands. 9

May the motherly waters purify us bright and shining. May the cleansers cleanse us with holy waters. May the divine waters bear away all defilements. Verily, I rise up entirely purified and brightened through them. 10

॥११॥ द्रप्सश्चस्कन्द प्रथमौ अनु द्युविमं च योनिमनु यश्च पूर्वः ।
 समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥११॥
 यस्ते द्रप्सः स्कन्दति यस्ते अंशुर्बाहुच्युतो धिषणाया उपस्थोत ।
 अध्वर्योवा परि वा यः पवित्रात् तं जुहोमि मनसा वर्षदूतम् ॥१२॥
 यस्ते द्रप्सः स्कन्नो यस्ते अंशुरवश्च यः परः सुचा ।
 अयं देवो बृहस्पतिः सं तं सिञ्चतु राधसे ॥१३॥
 पर्यस्वतीरोषधयः पर्यस्वन्मामकं वचः ।
 अपां पर्यस्वदित्पयस्तेन मा सह शुन्धत ॥१४॥

drapsās caskanda prathamāṁ ānu dyūn imām ca yōnim
 ānu yās ca pūrvah | samānām yōnim ānu saṁcārantam
 drapsām juhomy ānu saptā hōtrāḥ || 11 || yās te drapsā
 skāndati yās te aṁśūr bahūcyuto dhiṣṇāyā upasthāt |
 adhvaryōr vā pari vā yāḥ pavitrāt tāṁ te juhomi mānasā
 vāśatḥkritam || 12 || yās te drapsā skannō yās te aṁśūr
 avāṣ ca yāḥ parāḥ sruçā | ayām devō bṛhaspātīḥ sām tāṁ
 siñcatu rādhasē || 13 || pāyasvatīr ōśadhayaḥ pāyasvan mām-
 makām vach | apām pāyasvad it pāyas tēna mā sahā
 sundhata || 14 || 25 ||

(१८) प्रथमं तुल्य

(१-१५) अनुदंशंभ्याम् तुल्यं यामाषनः संकुपक क्रियाः । (१-५) प्रथमः द्रिक्पुनः
 धनुः, (६) पश्चिम्या जाता, (७) पश्चिम्याष्ट, (८-१३) समम्यादितमानां पितृभ्यः,
 (१४) अनुदंश्याश्च पितृभ्यः प्रजापतिनां देवताः । (१-१०, १२) प्रथमाद्विदवाणां
 दादृश्याश्च विदुषः, (११) गच्छद्दृश्याः प्रत्यागच्छिन्, (१३) प्रचोदृश्या
 प्रगल्भी, (१४) अनुदंश्याश्चानुदुषः पुनः ।

॥११॥ परं मृत्यो अनु परं हि पन्थां यस्ते स्व इतरो देवयानोत् ।
 चक्षुष्मते शृण्वते तै ब्रवीमि मा नः प्रजां रीरिषे मोत वीरात् ॥१॥
 मृत्योः पदं योपयन्तो यदेत द्राघीय आयुः प्रतरं दधानाः ।
 आप्यार्यमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥२॥

18.

Pāram mṛityo ānu pārehi pānthām yās te svā itaro de-
 vāyānāt | cākshushmate śṛiṇvatē te bravīmi mā naḥ prajāṁ
 rīrisbo mōtā virāt || 1 || mṛityōḥ padām yopāyanto yād āta
 drāghīya āyuh pratarām dādhanāḥ | āpyāyamānāḥ prajāyā
 dbānena suddhāḥ pūtā bhavata yajñiyāsah | 2 ||

This divine elixir exists in the earthly and heavenly worlds — the visible world, and the other that exists prior to it. I offer that elixir flowing through the common region of cosmos. All the sacrifices of seven invokers offer this flowing elixir. 11

O Supreme Lord, this drop of divine elixir, which falls from the cosmic ladle, from the vicinity of the cosmic region, or from the cosmic sacrifices, or from the ultrapsychic cosmic filter; I offer it all to you with single mind, uttering the sacred syllable VASAT. 12

May our divine Lord of supreme intelligence sprinkle for our enrichment, this divine drop of elixir that escapes and falls from the cosmic ladle on this side or that. 13

The plants flourish through the essence of water; my prayer is effectual through this water; the essence of water is vigorous through water. May you cleanse me with the same. 14

18

O death, go hence and pursue your own path which is distinct from the path of gods or of enlightened persons. O death, who has eyes to see and ears to hear, I pray, you injure not our offsprings and our heroes. 1

O performers of sacred works, may you proceed forward, effacing the footsteps of death and prolonging your span of life. May you be diligent in your sacrificial works; may you enrich yourself with progeny and affluence and may be pure in mind and clean in body. 2

इमे जीवा वि मृतैराववृत्रन्नभूद्द्रा देवहन्तिर्नो अय ।
 प्राञ्चो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥३॥
 इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्धमेतम् ।
 शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥४॥
 यथाहान्यनुपूर्वं भवन्ति यथ ऋतव्यं ऋतुभिर्यन्ति साधु ।
 यथा न पूर्वमपरो जहात्येवा धातुगार्धपि कल्पयेषाम् ॥५॥

॥२७॥

आ रोहतायुर्जर्सं वृणाना अनुपूर्वं यतमाना यति ष ।
 इह त्वष्टा सुजनिमा सजोषां दीर्घमायुः करति जीवसं वः ॥६॥
 इमा नारीरविध्रुवाः सुपत्नीराञ्जनेन सर्षिषा सं विशन्तु ।
 अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो यानिमग्रे ॥७॥
 उदीर्घ्य नार्यभि जीवलोकं गतासुमेतमुप गोष एहि ।
 हस्तग्राभस्यं दिधिपोस्तवेदं पत्युर्जनित्वमभि सं वभूथ ॥८॥

imé jīvā vi

mṛitair āvavṛitrann ābhūd bhadrā devābūtir no adyā |
 prāñco agāma nṛitāye hāsāya drāghīya āyuh prataran dā-
 dhānāḥ || 3 || imāṃ jivēbhyaḥ paridhīm dadhāmi maishāṃ
 nū gad āparo ārtham etām | śatām jīvantu śarādaḥ puri-
 cīr antār mṛityūṃ dadhatām pārvatena || 4 || yāthāhāny anu-
 pūrvām bhāvanti yātha ṛitāva ṛitābhir yānti sādhu | yāthā
 nā pūrvam āparo jāhāty evā dhātār āyūnshi kalpayaiśhām
 || 5 || 26 ||

ā rohatāyur jarāsam vṛiṇānā anupūrvām yātanānā yāti
 sbthā | ihā tvāśtā sujānimā sajōshā dirghām āyuh karati
 jīvāsc vaḥ || 6 || imā nārīr avidhavāḥ supatnīr āñjan-
 pīśbā sām viśantu | anaśrāvo 'namivāḥ surātnā || 7 ||
 jānayo yōnim āgre || 7 || ūd īrshva nāry abhī jīva-
 tāsum etām ūpa śesha ēhi | hastagrābhāsya didhishōs tā-
 vedām pātyur janitvām ābhī sām babhūtha || 8 ||

May those, who are alive, think not of the departed and dead; may our invocations of the divine powers be successful today. Let us move forward to dancing and rejoicing as to have a longer and better life. 3

Here I erect this rampart for the living creatures; let none of these, none other than they, go across this limit. May they live hundred autumns, active and usefully engaged; may they keep death far away from them, hidden behind the ridge. 4

As days follow days in close succession, as seasons duly follow seasons, as the latter does not abandon the former, so O great ordainer, support the lives of these creatures. 5

May you attain long life and find old age delightful; striving one behind the other, how many soever you may be. May the noble creator, the constant companion, grant you long life in this world. 6

Let these women, who are not widows, and have noble husbands, adorn themselves with fragrant cosmetics, paints and perfumes. Let women decorated with precious jewels be without tears and free from sorrow; let them move first to their homes. 7

Rise, O woman, rise; accept now as your caretaker (or a new mate) some one among the living ones. The person with whom you have been living all these days is now dead. May you (through this mate) beget children for yourself and for your late husband who took you by the hand, (or for this new mate, if he so desires) and be happy and rejoicing. 8

धनुर्हस्ताद्वाददानी मृतस्यासे क्षत्राय वर्चसे बलाय ।
 अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीर्जयेम ॥९॥
 उप सर्प मातरं भूमिमेतामुर्व्यचसं पृथिवीं सुशेवाम् ।
 ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वां पातु निर्रितेरुपस्थात् ॥१०॥

॥११॥

उच्छृङ्खस्व पृथिवि मा नि बोधथाः सूपयनासौ भव सूपवञ्जना ।
 माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णहि ॥११॥
 उच्छृङ्खमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
 ते गृहासौ घृतश्रुतौ भवन्तु विश्वाहासे शरणाः सन्त्वत्र ॥१२॥
 उत्तै स्तस्मामि पृथिवीं त्वत्परीमं लोगं निदघ्नन्मो अहं रिषम् ।
 एतां स्यूणीं पितरौ धारयन्तु तेऽत्रा यमः सादना ते मिनोतु ॥१३॥
 प्रतीचीने मामहनीप्याः पूर्णमिवा दधुः ।
 प्रतीचीं जग्रभा वाचमश्च रश्नया यथा ॥१४॥

॥ इति सप्तमाष्टके षष्ठोऽध्यायः ॥

[गङ्गाध्याये सर्गः २८, सूक्तानि १३, श्लोकः १५१]

dhanur

bástād ādādāno nṛitasyāsnié kshatrāya vārcase bālāya |
 ātraivā tvām iha vayām suvirā visvā sprīdho abhīmātir
 jayema || 9 || ūpa sarpa mātāram bhūmim etām uruvyāca-
 sam prithivīm suśevām | ūṛṇamradā yuvatīr dākshināvata
 eshā tvā pātu nīrṛiter upāsthāt || 10 || 27 ||

ūc chvañcasva prithivī mā nī bādhabhāḥ sūpāyanāsmal
 bhava sūpavañcanā | mātā putrām yātbā sicābhy enam
 bhūma ūṛṇhi || 11 || uechvañcamānā prithivī sū tishṭhatu
 sahāsram mīta ūpa hī śriyantām | té grihāso ghṛitascūto
 bhavantu visvāhāsmāi śaraṇāḥ santv ātra || 12 || ūt te stabh-
 nāmi prithivīm tvāt pārīmām logām nidādban mó ahām
 risham | etām sthūṇām pitāro dhārayantu té 'trā yamāḥ sā-
 danā te minotu || 13 || pratīcīne mām āhanīśhvāḥ parṇām
 ivā dadhuh | pratīcīm jagrabhā vācam āsvam raṣanāyā
 yathā || 14 || 28 ||

Shashṭho 'dhyayah.

Taking his bow from the hand of the hero and dead, take courage for the sake of vigour, energy and strength. You have to be here, we are here, all blessed with brave sons. We shall overcome all the enemies that are fighting against us. 9

May you proceed to the wide-spread, very kind and gracious mother earth. She is ever virgin and soft as wool. May she protect you, the liberal worshipper, from the clutches of death. 10

O earth, rise up above him (the soldier dead in battle); oppress him not; be attentive and gentle to him; cover him up, O earth, as a mother covers her child with the skirt of her garment. 11

May the earth heaped over him lie light. May thousands of particles of dust envelop him. May the earth trickle butter on his home, which may for long be a comfortable asylum to him in this world. 12

I heap up the earth around (the ashes of the dead body), I place this clod of earth on the pot of ashes. I mean no injury to you. May the solar rays sustain this monument, let the ordainer make this earth an abiding place for your memory. 13

At the decline of the day, they place in monument the feathers of an arrow. I restrain and hold my declining voice as a horse is restrained with the rein. 14

अथ सप्तमोऽध्यायः ॥

(१२) एकोनविंशं सूक्तम्

(१-८) महर्षेऽस्यास्य सूक्तस्य नामावधौ भवितो वारुणिर्भृगुर्वा भार्गवः प्रथमो वा ऋषिः । (१, २-८)

प्रथमर्षः पूर्वापरस्य द्वितीयादिसप्ततान्त्रावधौ गावो वा, (१) प्रथमाया उत्तरार्धस्य भार्गवो देवता ।

(१-५, ७-८) प्रथमादिपञ्चकां सप्तम्यहम्योधातुद्वयं, (६) षष्ठ्याश्च गावो छन्दसी ॥

॥ १ ॥

नि वर्तध्वं मानुं गातास्मान्सिषक्त रेवतीः ।

अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिम् ॥१॥

पुनरेना नि वर्तय पुनरेना न्या कुरु ।

इन्द्र एणा नि यच्छत्वभिरेना उपाजन्तु ॥२॥

पुनरेता नि वर्तन्तामस्मिन्पुष्यन्तु गोपती ।

इहैवाग्ने नि धारयेह तिष्ठतु या रयिः ॥३॥

यज्ञियानं न्ययनं संज्ञानं यत्प्रायणम् ।

आवर्तेन निवर्तेन यो गोपा अपि तं हुवे ॥४॥

य उदानद् व्ययनं य उदानद् प्रायणम् ।

आवर्तेन निवर्तेनमपि गोपा नि वर्तताम् ॥५॥

आ निवर्त नि वर्तय पुनर्न इन्द्र गा देहि । जीवाभिर्भुनजामहे ॥६॥

परि वो विश्वतो दध ऊर्जा घृतेन पयसा ।

ये देवाः के च यज्ञियास्ते रय्या सं सृजन्तु नः ॥७॥

19

Ní vartadhvam mānu gātāsmān sisbakta revatīḥ | āgni-
shomā punarvasū asme dhārayataṁ rayīm || 1 || pūnar enā
ní vartaya pūnar enā ny ā kuru | indra enā ní yachatv
agnīr enā upājatu || 2 || pūnar etā ní vartantām asmīn push-
yantu gopatan | ihaivāgne ní dhārayehā tishṭhatu yā ra-
yīḥ || 3 || yān niyānam nyāyanam samjñānam yāt parāya-
nam | āvartānam nivartānam yō gopā āpi tāṁ huve || 4 ||
yā udānad vyāyanam yā udānat parāyanam | āvartānam ni-
vartānam āpi gopā ní vartatām || 5 || ā nivarta ní vartaya
pūnar, na indra gā dehi | jīvābhir bhunajāmahai || 6 || pari
vo viśvāto dadha ūrjā ghrītēna pāyasā | yē devāḥ ké ca
yajñīyās té rayyā sām srijantu naḥ || 7 ||

(O sense organs), come back, do not wander hither and thither; sprinkle us (with your joy). O Lord of energy and bliss, you who clothe (your worshippers) again and again, bestow us with riches. 1

Bring them (the wandering sense organs) back again, render them obedient to us, may the Lord of enlightenment, restore them; may the Lord of energy make them accessible and useful. 2

Let them (the sense organs) return to us again and be fostered under their protector; may you, the Lord of energy, keep them here and let the wealth we have remain here with us. 3

I invoke the place of their going, of their coming, of their departure, and of their returning and I invoke him who is their keeper. 4

May the mind, the keeper of the senses, come back, who finds them when lost; who restores them when astray; who gets hold of them when wandering and returning home. 5

O mind, may you come back, and bring back the sense organs to us, may you restore our senses to us. May we rejoice in our sense organs coming again under our control. 6

O Nature's bounties, present everywhere, I offer you prayers, love and devotion; may all these cosmic powers, worthy of adoration, reward us with riches. 7

आ निवर्तन वर्तय नि निवर्तन वर्तय ।
भूम्याभ्रतस्त्रः प्रदिशस्ताम्य एना नि वर्तय ॥८॥

ā nivartana var-

taya nī nivartana vartaya | bhūmyāś cātavarāḥ pradīśaś tā-
bhya enā nī vartaya || 8 || 1 ||

(२०) विंशं सूक्तम्

(१-१०) दशर्षत्वात् सप्तत्यैः प्राजापत्यो वा विमदः वातुको वातुह्वा कफिः । अग्निरेवता ।

(१) अथमर्ष एकपदा विपद, (२) द्वितीयाया अनुहुत्, (३-८) तृतीयाद्विषदपस्य गायत्री,

(९) मय्या विपद, (१०) दशम्याथ विहुत् क्त्वाति ।

१२१ भद्रं नो अपि वातय मनः ॥१॥

अग्निमीळे भुजां यविष्ठं ज्ञासा मित्रं दुर्धरीतुम् ।

यस्य धर्मन्स्वरेनीः सपर्यन्ति मातुरुधः ॥२॥

यमासा कृपनीळं मासाकेतुं वर्धयन्ति । भ्राजते श्रेणिदन् ॥३॥

अर्यो विशां गातुरेति प्र यदानं दिवो अन्तान् । कविरुभ्रं दीप्यान् ॥४॥

जुषद्भ्या मातुषस्योर्ध्वस्तस्यावृन्वा युज्ञे । मिन्वन्त्सर्धं पुर एति ॥५॥

स हि ज्ञेमो हविर्यज्ञः श्रुष्टीदस्य गातुरेति । अग्निं देवा वाशीमन्तम् ॥६॥

१२२ यज्ञासाहुं दुवं ह्येऽग्निं पूर्वस्य शेवस्य । अग्नेः सनुमायुमाहुः ॥७॥

नरो ये के चासादा विश्वेते वाम आ स्युः । अग्निं हविषा वर्धन्तः ॥८॥

20.

Bhadrām no āpi vātaya mānaḥ || 1 || agnīm iḥ bhujāṃ
yāvishtāṃ gūsā mitrāṃ durdhāritum | yāsa dhārman svā-
ēniḥ saparyānti mātūr ūdhaḥ || 2 || yām āsā kṛpānīḥ bhā-
sāketum vardhāyanti | bhrajate śreṇidan || 3 || aryō viśāṃ
gātūr eti prā yād ānaḥ divo āntān | kavīr abhīrām dīdyā-
naḥ || 4 || juṣād dhiavyā mānuṣasyordhvāś tasthāv ṛṣihvā
yajñé | minvān sādma purā eti || 5 || sā hi kṣhéno havīr
yajñāḥ śrūṣṭīd asya gātūr eti | agnīm devā vāśimantam
|| 6 || २ ||

yajñāsāham dūva iḥc 'gnīm pūrvasya śévasya | ādṛcḥ
sūnūm āyūm ābhḥ || 7 || nāro yó ké cāsmād ā viśvót té
vāmā ā syuh | agnīm havīṣhā vārdhantaḥ || 8 ||

(O protector), lead them (the senses) home, restore them to us, and bring them back to home. There are four quarters of the earth; from these bring back to us our kine, our senses. 8

20

O fire divine, may you inspire our mind towards beneficial works. 1

I glorify the fire divine, most youthful among Nature's bounties, friendly in counsel, difficult to resist; under whose guidance our oblations reach celestial region, as if, (calf) to the udder of the mother cow. 2

He, whom the worshippers magnify with their hymns, who is bannered with flames, and who is the sustainer of pious works, shines fulfilling all their aspirations. 3

He is the lord of the people and vigorous. When he moves, he penetrates through the ends of the sky. He is the poet-sage, giving splendour to the firmament. 4

Accepting the oblations of the worshipper at the sacred ceremony, he blazes up with mighty flames, and proceeds forward enveloping the altar. 5

Verily, he is the granter of happiness, acceptor of oblations and adorable; rapidly comes his furtherance; Nature's bounties approach this divine, glorified by sacred hymns. 6

I seek to invoke the fire divine, who is the bearer of oblations. They call him offspring of clouds, and source of supreme bliss. 7

May all the men, who glorify the fire divine with sacrificial gifts and who belong to us, be blessed to gain all that is desirable. 8

कृष्णः श्वेतोऽरूपो यामो अस्य ब्रध्न ऋध्न उत शोणो यशस्वान् ।

हिरण्यरूपं जनिता जजान ॥९॥

एवा ते अग्ने विमदो मनीषामूर्जो नपादमृतेभिः सजोषाः ।

गिर आ वक्षस्सुमतीरियान् इषमूर्जं सुक्षितिं विश्वमाभाः ॥१०॥

krishnāḥ

svetò 'rushó yāmo asya bradhñá ṛjñá utá śóṇo yáśasvān |
híraṇyarūpaṁ jānitā jajāna || 9 || evā te agne vimiadó ma-
nīśhām ūrjo napād amṛitebhiḥ sajóśhāḥ | gíra á vakshat su-
matír iyāná śsham ūrjāṁ sukshtīm víśhvam ābhāḥ || 10 || ॥

(२१) एकविंशं सूक्तम्

(१-८) यदृषत्पात्य सुक्तस्यैन्द्रः प्राजापत्यो वा विमदः, वासुको वासुहवा ऋषिः । अग्निदेवता । आस्तापक्षिस्त्वयः ॥

॥१॥ आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे ।
यज्ञाय स्तीर्णवर्हिषे वि वो मदे शीरं पावकशोचिषं विवक्षसे ॥१॥
त्वाम्बु ते स्वाभुवः शुम्भन्त्यश्वराधसः ।
वेति त्वाभुपसेचनी वि वो मद ऋजीतिरम् आहुतिर्विवक्षसे ॥२॥
त्वे धर्माण आसते जुह्वभिः सिञ्चतीरिव ।
कृष्णा रूपाण्यर्जुना वि वो मदे विश्वा अघि त्रियो घिषे विवक्षसे ॥३॥
यमग्ने मन्यसे रयिं सहसावन्नमर्त्य ।
तमा नो वाजसातये वि वो मदे यज्ञेषु चित्रमा भ्रा विवक्षसे ॥४॥
अभिर्जातो अथर्वणा विदद्विश्वाग्निं काव्या ।
भुवद्भुतो विवस्वतो वि वो मदे त्रियो यमस्य काम्यो विवक्षसे ॥५॥

21.

Āgnīm ná svāvṛiktibhir hótāraṁ tvā vṛiṇīmahe | yajñāya
stīṇavarhiṣhe vi vo māde śīrāṁ pāvakaśocisham viva-
kshase || 1 || tvām u té svabhūvaḥ śumbhānty āśvarādha-
śaḥ | vēti tvām upasēcani vi vo māda ṛjītir agna āhutir
vivakshase || 2 || tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva |
kṛiṣṇā rūpāṇy ārjunā vi vo māde vīśvā ādhi śriyo dbiṣhe
vivakshase || 3 || yām agne mānyase rayīm śāhasāvann
amartya | tām ā no vājasātaye vi vo māde yajñēshu citrām
ā bhara vīvakshase || 4 || agnir jāto ātharvaṇā vidād vīśvāni
kāvyā | bhūvad bhūto vivāsvato vi vo māde priyó yamāsya
kāmyo vīvakshase || 5 || ॥

The supreme Lord has created the rays (of the flame) black, white, red, majestic and straight-going, crimson, glorious, and with hues of gold. 9

The humble devotee recites sacred and immortal hymns to glorify the fire divine, the source of undecaying energy. May you, with gracious mind, bestow upon us food, strength, wisdom, and excellent dwellings. 10

21

O fire divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great. 1

Self-radiant, opulent in vigour, worshippers glorify you. The oblations poured out over you proceed in a straight course, O fire divine, for your own exhilaration. Verily, you are great. 2

The institutors of the ceremony worship you with their ladles that overflow. You assume and sustain exceedingly black — and white — gleaming colours for your own exhilaration. Verily, you are great. 3

O powerful and immortal fire divine, may you give us precious wealth which you deem best for our sustenance, in our various benevolent works. Verily, you are great. 4

Generated by the law-abiding pious devotees, the fire divine, is cognizant of all praises. He being the messenger of the radiant sun, becomes dear to the ordainer of the universe for exhilaration of all. Verily, you are great. 5

२५॥ त्वां यज्ञेष्वाहितेऽग्ने प्रयत्सध्वरे ।
 त्वं वर्धनि काम्या वि वो मदे विश्वा दधासि दाशुषे विवक्षसे ॥६॥
 त्वां यज्ञेष्वात्विजं चारुमग्ने नि वेदिरे ।
 घृतप्रतीकं मनुषो वि वो मदे शुक्रं चेतिष्ठमक्षमिविवक्षसे ॥७॥
 अग्ने शुकेण शोचिषोरु प्रथयसे बृहत् ।
 अभिकन्दन्वृषायसे वि वो मदे गर्भं दधासि जामिषु विवक्षसे ॥८॥

tvām yajñéshv ilaté 'gne prayaty ádhvaré | tvām vásūni
 kāmya ví vo máde víśva dadhāsi daśuśhe vívakshase || 6 ||
 tvām yajñéshv řitvījam cārum agne ní shedire | ghṛitāpra-
 tukam mānuśo ví vo máde śukráṁ cétishṭham akśhábhir
 vívakshase || 7 || ágne śukréṇa śocishorú prathayase bṛihát |
 abhikrándan vṛishayase ví vo máde gárbham dadhāsi ja-
 miśhu vívakshase || 8 || ॥

(२२) द्वाविंशं सूक्तम्

(१-१५) यज्ञदशार्थम्यास्य सूक्तस्यैत्रः प्राजापत्यो वा विवदः, वासुकी वासुहवा ऋषिः ।
 इन्द्रो देवता । (१-४, ९, ८, १०-१५) प्रथमादिषतुर्मेधां पठपठम्योर्दशम्यादि-
 पञ्चानाञ्च पुरस्ताद्बृहती, (१, ७, ९) पञ्चमीस्तमीनवमीनामनुष्टुप् ।
 (१५) यज्ञवज्राश्च विदुर् छन्दसि ॥

१५॥

कुहं श्रुत इन्द्रः कस्मिन्नय जने मित्रो न श्रूयते ।
 ऋषीणां वा यः क्षये गुहा वा चक्रेषे गिरा ॥१॥
 इह श्रुत इन्द्रो अस्मे अय स्तवे वज्र्युचीषमः ।
 मित्रो न यो जनेष्वा यज्ञाश्चक्रे असांम्या ॥२॥
 महो यस्पतिः शर्वसो असांम्या महो नृम्यास्य तूतुजिः ।
 भर्ता वज्रस्य धृष्णोः पिता पुत्रमिव प्रियम् ॥३॥

22.

Kūha śrutā indrah kasmīna adyā jāne mitró ná śru-
 yate | řishīṇāṁ va yāḥ kśhāye gūha va cākṛeśhe girā || 1 ||
 ihā śrutā indro asmé adyā stāve vajry řicishamaḥ | mitró
 ná 'yo jāneshv á yāṣaṣ cakré āsāmy ā || 2 || mahó yās pá-
 tiḥ śarvaso āsāmy ā mahó nṛimāśya tūtujih | bhartā vājra-
 sya dhṛishṇóḥ pitā putram iva priyam || 3 ||

O fire divine, they (the pious devotees) glorify you, at the place of sacred worship, when the solemnity is being celebrated; you grant all coveted riches in your exhilaration, to the offerer of oblation. Verily, you are great. 6

O fire divine, men establish you as ministrant priest at the place of sacred worship for exhilaration; you are graceful, with your face shining bright with butter and with your observant eye. Verily, you are great. 7

O fire divine, your glory spreads far and wide by your radiant lustre; in your exhilaration, you pour rain water and impregnate herbs and plants. Verily, you are great. 8

22

Today, in what place the lord of resplendence is renowned? In what nation is He famed like a friendly Lord? Who is the one, who is glorified through chants in secret or at the homes of the pious sages? 1

Even here that resplended Lord is renowned; today the wielder of punitive justice, the one deserving of admiration is praised by us. He is the one who like a friend bestows upon men unparalleled fame. 2

He is the one who is the Lord of great strength, and unequalled. The distributor of great wealth, the cherisher of the dreadful thunderbolt of justice, as a father bears his darling son. 3

युजानो अश्वा वातस्य धुनी देवो देवस्य वज्रिवः ।
 स्यन्ता पथा विरुक्मन्ता सृजानः स्तोप्यध्वनः ॥४॥
 त्वं त्या चिद्वातस्याश्वागां क्रुन्ना त्मना वहध्ये ।
 ययौर्देवो न मर्त्यो यन्ता नर्किर्विदाय्यः ॥५॥

॥ ३१॥

अधु ग्मन्तोऽज्ञानां पृच्छते वां कर्दधा न आ गृहम् ।
 आ जग्मधुः पराकादिवश्च ग्मश्च मर्त्यम् ॥६॥
 आ न इन्द्र पृक्षसेऽस्माकं ब्रह्मोद्यतम् ।
 नत्वा याचामहेऽवः शुष्णं यद्वज्रमानुषम् ॥७॥
 अकर्मा दस्युरभि नो अमनुरन्यव्रतो अमानुषः ।
 त्वं तस्यामित्रहन्वर्ध्नासस्य दम्भय ॥८॥
 त्वं न इन्द्र शूर शूरैरुत त्वोतासो बृहणा ।
 पुरुत्रा ते वि पुर्तयो नवन्त भोणयो यथा ॥९॥
 त्वं तान्वृत्रहृत्ये चोदयो नृन्कार्षणे शूर वज्रिवः ।
 गुहा यदी कवीनां विशां नक्षत्रशवसाम् ॥१०॥

yujanó āśva

vatasya dhūni devó devāsya vajrivah | syānta pathā viruk-
 mata srijanā stoshy ādhvanah || 4 || tvām tyā cid vātasyā-
 svágā řijrá tmánā váhadhyai | yáyor devó ná mártyo yantā
 nákir vidáyayah || 5 || ० ||

ádha gmántośánā prichate vām kádarthā na á grihāni |
 á jagmatbuh parákád divas ca gmaś ca mártyam || 6 || á
 na indra prikshase 'smákam bráhmodyatam | tát tvā yācā-
 mahé 'vah śúshṇaṃ yád dhāan āmānusham || 7 || akarmā
 dāsyrur abhí no amantúr anyāvrato āmānushah | tvām tá-
 syāmitrahan vādhar dāsasya dambhaya || 8 || tvām na indra
 śūra śúrain utá tvótāso barhāṇā | purutrā te ví pūrtāyo
 návanta kshoṇāyo yathā || 9 || tvām tán vritrabátye codayo
 nṛñ kārpañé śūra vajrivah | gúhā yádī kavinām viśāñ
 nákshtatraśavasām || 10 || ७ ||

O divine possessor of adamantine will power, harnessing your two vital powers (incoming and outgoing), which are swifter than the divine wind, and gliding along the resplendent road and opening out the way, you are glorified by us. 4

To these two powers of the vitality, you yourself come straight to draw them to you; no other divine power or mortal is able to comprehend their capacity and know how to restrain them. 5

When you approach, men of this world of action ask you: "why have you come to our dwelling place, to a mortal man, from a distant realm of heaven and earth?" 6

O resplendent Lord, our holy prayer is offered up to you for acceptance; we solicit of you that protection and strength by which you have been destroying the cruel inhuman evil forces. 7

Around us is the infidel, the evil, the destroyer of pious works, who is void of sense, has no love for our religious ceremonies and is inhuman. He obeys no human laws. O dispeller of evils, may you overcome and destroy him. 8

O brave Lord of resplendence, may you associated with divine powers defend us, and protected by you may we overcome our foes. May your blessings reach many devotees as men go to their destination. 9

O brave Lord of resplendence, possessor of adamantine will power, you urge these powerful vital principles to destroy the clouds of darkness in life's conflicts, as you control the mystical dark places of injuring evils. 10

६५६

म॒क्ष॒ ता॒ तं॒ इन्द्र॒ दाना॑भ्रस आक्षुणे शूर वज्रिवः ।
 यद् शु॒ष्णस्य॑ दु॒ग्भयो॑ जातं विश्वं स्यावभिः ॥११॥
 माकु॒ड्य॑गिन्द्र शूर व॒स्वीर॒से मू॒व॒ल्ल॒भि॒ष्टयः॑ ।
 वय॑वयं न आसां मु॒धे स्याम॑ वज्रिवः ॥१२॥
 अ॒से ता॒ तं॒ इन्द्र॒ सन्तु॑ स॒त्याहिंस॑न्तीरुपस्पृशः ।
 विद्या॑म यासां भुजो धेनु॑नां न वज्रिवः ॥१३॥
 अ॒हस्ता॑ यद॒पदी॑ व॒र्धेत॑ क्षाः शची॑भिर्वेद्यानाम् ।
 शु॒ष्णं परि॑ प्रदक्षि॒णिहि॒श्वार्ये॑ नि शिश्रथः ॥१४॥
 पिबा॑पिबेदिन्द्र शूर सोमं मा रिष॑ण्यो वसवान् वसुः सन् ।
 उ॒न त्रा॑यस्व गृ॒णतो॑ म॒घो नो॑ म॒हश्च॑ रा॒यो रे॒वत॑स्कृधी नः ॥१५॥

makshú tá ta indra dānāpnasa āksbhāné śūra vajrivah |
 yád dha śúshnasya dambháyo jātām viśvam sayāvabhiḥ
 || 11 || mākudhryag indra śūra vāsvīr asmé bhūvann abhī-
 shtayah | vayām-vayam ta āsām sumné syāma vajrivah
 || 12 || asmé tá ta indra santu satyāhiṁsantir upasprīṣaḥ |
 vidyāma yāsām bhūjo dhenūnām ná vajrivah || 13 || ahastā
 yád apádi vārdhata ksháh śácibhir vedyānām | śúshnam
 pári pradakshiníd viśváyave ní śiṣnatbah || 14 || píḇā-píḇéd
 indra śūra sómam māt rishanyo vasavāna vāsuh sán | utá
 trāyasva grīnató maghóno maháś ca rāyó revátas kṛidhi
 nah || 15 || ॥

(२३) ऋषीणां सूक्तम्

(१-७) सप्तम्याम्य तुल्यैर्नमः शक्रापत्यो वा विमरः, शतृको वसुहृदा क्रपिः । इन्द्रो
 वसता । (१, ७) ययमासम्योकेष्वोक्षिदुः, (२-४, ९) द्वितीयार्धवचस्य वसुपाथ
 वसती, (५) वज्रम्याध्यामितारिणी उन्मत्ति ।

यजाम॒ह इन्द्रं॑ वज्र॒दक्षिणं॑ हरी॒णां रथ्यं॑ वि॒व्रत॑नाम् ।
 प्र श्म॒श्रु दोधु॑वदु॒र्धया॑ मु॒दि सेना॑भिर्दयमानो वि राध॑सा ॥१॥

23.

Yājāmaha indram vajradakshinam hārinām rathyaṇi ví-
 vratānam | prā śmaśru dódhvad ūrdhvāthā bhūd ví sēnā-
 bhir dāyamāno ví rádhasā || 1 ||

O bounteous brave Lord of resplendence, holder of adamantine will power, your heroic actions are widely praised. When associated with vital principles, you promptly destroy the entire kingdom of evil forces of darkness in battle. 11

O brave Lord of resplendence, let not our manifold sacred works be deprived of your blessings; may we all continue to enjoy the rewards of your favour, O Lord of punitive justice. 12

O resplendent Lord of punitive justice, may these our innocent prayers reaching you prove fruitful, without causing injury to any one; consequently may we derive benefits from them (as a cowherd) from milch-kine. 13

The earth, which has neither hands nor feet, flourishes through the benevolent acts of divine powers, worthy of admiration. This becomes possible because you smite down the obstructive dark clouds circumambulating the earth on the right for the benefit of all creatures. 14

Drink, O brave Lord of resplendence, drink the immortal elixir; you are the possessor of opulence; protect them who praise you, who perform the sacred works and are liberal givers; please make us wealthy with abundant riches. 15

We propitiate the Lord of resplendence, the wise possessor of adamantine will power. He has ability to perform various actions by means of His energies. Shaking the trees of the earth with might and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches. 1

हरी न्वस्य या वने विदे वस्विन्द्रो मघेर्मघवा वृत्रहा भुवत् ।
 ऋभुर्वाजं ऋभुक्षाः पत्यते शवोऽवं क्ष्णोमि दासस्य नाम चित् ॥२॥
 यदा वज्रं हिरण्यमिदया रथं हरी यमस्य वहतो वि सूरिभिः ।
 आ तिष्ठति मघवा सनेश्रुत इन्द्रो वाजस्य दीर्घश्रवसस्पतिः ॥३॥
 सो चिन्नु वृष्टिर्युध्याऽऽ स्वा सचौ इन्द्रः श्मश्रूणि हरितामि प्रुष्णुते ।
 अवं वेति मुक्षयं सुते मधूदिद्धनोति वातो यथा वनम् ॥४॥
 यो वाचा विवाचो मृध्रवाचः पुरु सहस्राशिवा जघाने ।
 तत्तदिदस्य पौंस्यं गृणीमसि पितेव यस्तर्विपीं वावृधे शवः ॥५॥

स्तोमं त इन्द्र विमदा अजीजनन्नपूर्व्यं पुरुतमं सुदानवे ।
 विद्या ह्यस्य भोजनमिनस्य यदा पशुं न गोपाः करामहे ॥६॥
 मार्किर्न एना सख्या वि यौषुस्तवं चेन्द्र विमदस्य च ऋषेः ।
 विद्या हि ते प्रमतिं देव जामिवदुसे तं सन्तु सख्या शिवानि ॥७॥

hārī nv āsya yā vāne vidē
 vāsv indro maghāir maghāvā vṛitrahā bhuvat | ṛibhūr vāja
 ṛibhukshāḥ patyate śavō 'va kshṇaumi dāsasya nāma cit
 || 2 || yadā vājraṃ hiraṇyama id āthā rātham hārī yām asya
 vāhato vi sūrībhiḥ | ā tishṭhati maghāvā śanaṣruta indro
 vājasya dirghāṣravasas pātiḥ || 3 || sō cin nū vṛisṭīr yūthyā
 svā śacāñ indrah śmāṣṛuṇi hāritābhī prushṇute | āva veti
 sukshāyaṃ sutē mādhdūd id dhūnoti vāto yāthā vānam || 4 ||
 yō vācā vīvāco mṛidhrāvācaḥ purū sahasrāśivā jaghāna |
 tāt-tad id asya pauṇsyam grīṇimasi pitēva yās tāvishīm
 vāvṛidhē śāvah || 5 ||

stómaṃ ta indrā vimadā ajijanann
 āpūrvyam purutāmaṃ sudānave | vidmā hy āsya bhōjanam
 ināsya yād ā paśūm nā gopāḥ karāmahe || 6 || mākīr na enā
 sakhyā vī yaushus tāva cendra vimadāsya ca ṛisheḥ | vidmā
 hī te prāmatim deva jānivād asmē te santu sakhyā śivāni
 || 7 || ० ||

With His two mighty vital functions which bestow riches at the sacred places, the Lord of resplendence, rich in wealth and wisdom, destroys evil forces. The mighty Lord, with spiritual brilliance and physical strength, protects all the static world. May I through His influence overcome distress. 2

When the bounteous and ever-glorious Lord of resplendence, the possessor of long celebrated and widely renowned food, assumes His punitive power with His brilliant rays, He ascends the cosmic chariot, drawn by two vital energies (physical and spiritual). 3

As the rain bedews all, in the similar way the Lord of resplendence, accompanied by vital energetic powers, sprinkles the grass and trees with the green elixir. He reaches all sacred places of the creation and stirs as the breeze agitates the forest. 4

We praise His several deeds of valour, who with His thundering voice makes thousands of wicked men speechless and destroys countless evils; He like a father makes us stronger. 5

O resplendent Lord, we the humble devotees compose this unprecedented and most copious praise to obtain your blessings. We know how rich the rewards are that we gain from Him, the mighty one. We invoke Him as a herdsman calls his cattle. 6

Never may these friendships of yours and of the humble sages be diminished; O divine Lord, may your attachment be like that of a kith and kin ; may the friendship between us be beneficial. 7

(२४) चतुर्विंशं सूक्तम्

(१-६) यदुच्यते सूक्तस्यैन्द्रः शक्रपत्न्यो वा विमदः, शक्रो यदुच्यते शक्रिः । (१-३) प्रथमतश्चत्वेभ्यः,

(४-६) द्वितीयतुचस्य चाभिनी देवता । (१-३) प्रथमतस्तस्यास्तापह्निः,

(४-६) द्वितीयतुचस्य पातुषुप् ण्वन्ती ।

॥ १ ॥

इन्द्र सोममिमं पिब मधुमन्तं च नू सुतम् ।
 अस्मे रयि नि धारय वि वो मदे सहुस्त्रिणं पुरुवसो विवक्षसे ॥१॥
 त्वां यज्ञेभिर्कथैरुप हुच्येभिरीमहे ।
 शचीपते शचीनां वि वो मदे श्रेष्ठं नो धेहि वार्यं विवक्षसे ॥२॥
 यन्पतिर्वायीणामसि रघस्यं चोदित्वा ।
 इन्द्रं स्तोत्राणामविता वि वो मदे द्विषो नः पाह्यहंसो विवक्षसे ॥३॥
 युवं शक्रा मायाविना समीची निरमन्थतम् ।
 विमदेन यदीक्षिता नासत्या निरमन्थतम् ॥४॥
 विश्वे देवा अकृपन्त समीच्योर्निष्पतन्त्योः ।
 नासत्यावब्रुवन्देवाः पुनरा ब्रह्मादिनि ॥५॥
 मधुमन्मे परार्यणं मधुमत्पुनरार्यनम् ।
 ता नो देवा देवतया युवं मधुमतस्कृतम् ॥६॥

24.

Indra sómam imám piha mádbumantam camí sutám |
 asmé rayiṇi ní dhāraya ví vo máde sahasrīṇam purūvaso
 vívakshase || 1 || tvāṁ yajñébbhir ukthaír ūpa havyébhir
 imahe | śácipate śacinām ví vo máde śrēshṭham no dhehi
 vāryam vívakshase || 2 || yás nátir vāryāṇām ási radhrásya
 çoditá | indra stotrīṇām avitá ví vo máde dvishó naḥ pāhy
 áñhaso vívakshaso || 3 || yuvám śakrā māyāvinā samicī nír
 amanthatam | vimadéna yád ūjitá násatya nírāmanthatam
 || 4 || víśve devā akṛipanta samyór nishpátantyoḥ | ná-
 satyav abruvaṇ devāḥ pūnar ā vahatah ítí || 5 || mádbuman
 nic parāyaṇam mádbumat pūnar āyānam | tā no deva de-
 vātaya yuvám mádbumatat kṛitam || 6 || ॥

O resplendent Lord, possessor of infinite wealth, may you accept our sweet melodies, expressed through our dedicated actions and bestow upon us thousand-fold riches in your exhilaration; you are verily great. 1

We solicit you with dedicated actions, with oblations, and prayers; O Lord of wealth and wisdom, may you grant us excellent and choicest wealth for our benefit through your exhilaration; you are verily great. 2

O resplendent Lord, you are the Lord of choicest wealth and inspirer of worshippers, the protector of the praisers. May you save us from our adversaries and guard us from sin; you are verily great. 3

O ever-true twin-divines, you are powerful and sagacious; glorified by the humble devotees and coordinate efforts, you churn out the fire. 4

All the divine powers praise you, when mutually associated. You cause the sparks to fly up; the divine powers say to these ever-true twin divines: "let the fire divine bring oblations to us again". 5

May my departure be sweet and may my coming back be sweet and pleasant; may you both through your divine powers enrich us with all sweetness. 6

(२५) पञ्चविंशं सूक्तम्

(१-११) गकादशर्चस्यास्य सृष्टान्वेन्द्रः शक्रापत्यो वा विमदः, वासुको वसुहृदा ऋषिः ।

सोमो देवता । आस्ताप्यह्विरुग्नः ॥

११११ भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् ।
 अर्धा ते सख्ये अन्धसो वि वो मदे रणन्गावो न यवसे विवक्षसे ॥१॥
 हृदिस्पृशस्त आसते विश्वेषु सोम धामसु ।
 अधा कामा इमे मम वि वो मदे वि तिष्ठन्ते वसुयवो विवक्षसे ॥२॥
 उत व्रतानि सोम ते प्राहं मिनामि पाक्या ।
 अर्धा पितेव सुनवे वि वो मदे मृळा नो अभि चिह्वधाद्विवक्षसे ॥३॥
 समु प्र यन्ति धीतयः सर्गीसोऽव्रतौ इव ।
 क्रतु नः सोम जीवसे वि वो मदे धारया चमृसाँ इव विवक्षसे ॥४॥
 तव ह्ये सोम शक्तिभिर्निकामासो व्यृष्विरे ।
 गृत्सस्य धीरास्तवसो वि वो मदे व्रजं गोमन्तमश्विनं विवक्षसे ॥५॥

११३३ पशुं नः सोम रक्षसि पुरुत्रा विष्टितं जगत् ।
 समाकृणोषि जीवसे वि वो मदे विश्वा संपश्यन्भुवना विवक्षसे ॥६॥

25.

Bhadrām no āpi vātaya māno dāksham utā krātum ।
 ādhā to sakhyē āndhaso vī vo māde raṇaṇ gāvo nā yāvase
 vīvakshase ॥ 1 ॥ hṛdisprīṣas ta asate viśveshu soma dhā
 masu । ādhā kāmā ime māma vī vo māde vī tiṣṭhante va
 sūyāvo vīvakshase ॥ 2 ॥ utā vratāni soma te prāhām mi
 nāmi pākya । ādhā pitēva sūnave vī vo māde mṛṣā no abhi
 cid vadhāt vīvakshase ॥ 3 ॥ sām u prā yanti dhītayah sār
 gaso 'vatān iva । krātum naḥ soma jīvase vī vo māde dha
 rāyā camasān iva vīvakshase ॥ 4 ॥ tāva tyē soma śaktibhir
 nikāmaso vy ṛiṣvire । grītsasya dhīras tavāso vī vo māde
 vrajān gōmantam aśvinam vīvakshase ॥ 5 ॥ ॥

paśūm naḥ soma rakshasi purutrai viśṭhitam jāgat ।
 samākṛiṇoṣhi jīvase vī vo māde viśva sampāśyan bhūvana
 vīvakshase ॥ 6 ॥

25

O blissful Lord grant us a pure mind, and give us energy and wisdom; let men take delight in your love, at your glad carouse, like cattle in fresh pasture; you are verily great. ₁

O blissful Lord, we propitiate you and try to move your heart; we worship you in all your forms; these my longings rise from the core of my heart at your glad carouse; you are verily great. ₂

O blissful Lord, I obey all your laws in fullness; may you make us happy, at your glad carouse; as father does for his son; protect us from woe and hatred; you are verily great. ₃

O blissful Lord, our praises converge towards you as herds towards a pond; may you make us capable of doing noble deeds at your glad carouse; you are verily great. ₄

O blissful Lord, may the wise sages who are strong in faith and are patient and vigorous obtain the stall of cows and horses at your glad carouse; you are verily great. ₅

O blissful Lord, you protect our cattle and sustain the moving world spread far and wide; you beholding all the universe, render it suitable for creatures to live at your glad carouse; you are verily great. ₆

त्वं नः सोम विश्वतो गोपा अदाभ्यो भव ।
 सेधं राजन्नप स्त्रिधो वि वो मदे मा नो दुःशंस ईशता विवक्षसे ॥७॥
 त्वं नः सोम सुक्रतुर्वयोधेयाय जागृहि ।
 क्षेत्रवित्तरो मनुषो वि वो मदे द्रुहो नः पाह्यंहसो विवक्षसे ॥८॥
 त्वं नो वृत्रहन्तमेन्द्रस्येन्द्रो शिवः सखा ।
 यत्सीं हवन्ते समिधे वि वो मदे युध्यमानास्तोकसातो विवक्षसे ॥९॥
 अयं घ स तुरो मद इन्द्रस्य वर्धत प्रियः ।
 अयं कक्षीर्वतो महो वि वो मदे मतिं विप्रस्य वर्धयद्विवक्षसे ॥१०॥
 अयं विप्राय दाशुषे वाजौ इयति गोमंतः ।
 अयं सप्तभ्य आ वरं वि वो मदे प्रान्धं श्रोणं च तरिषद्विवक्षसे ॥११॥

tvāṃ naḥ soma viśvāto gopā ādabhyo
 bhava | sēdha rajann āpa sṛdho vi vo mādē mā no duḥ
 śāṁsa īśata vīvakshase || 7 || tvāṃ naḥ soma sukrātur va
 yodhēyāya jagrihi | kshetravittaro mānuṣho vi vo mādē
 druho naḥ pāhy āhhaso vīvakshase || 8 || tvāṃ no vṛitra
 hantamēndrasyendo śivāḥ sākha | yāt sm hāvante samithē
 vī vo mādē yūdhyaṃanas tokāsatau vīvakshase || 9 || ayāṃ
 gha sā turō māda indrasya vardhata priyāḥ | ayāṃ kakṣu-
 vato mahō vī vo mādē matim viprasya vardhayaud viva-
 kshase || 10 || ayāṃ vipraya daśuṣhe vājau iyarti gómataḥ |
 ayāṃ saptaḥbhyā ā varam vī vo mādē prāndhām śroṇām ca
 tarishad vīvakshase || 11 || 12 ||

(२९) बहिसं सूक्तम्

(१-९) मयर्चस्यास्य सूक्तस्यैन्द्रः प्राजापत्यो वा विमदः, वासुको वसुहदा क्रतिः । पूषा देवता ।

(१, ७) अथमाचतुर्व्योक्तिबोधनिष्ठः, (२-३, ५-९) द्वितीयाकृतीपयोः

पञ्चम्यादिपञ्चानाञ्जानुहुप् सम्प्रती ।

॥१३॥

प्र ह्यच्छा मनीषाः स्पर्हा यन्ति नियुतः ।

प्र दक्षा नियुद्रयः पूषा अविष्टु माहिनः ॥१॥

26.

Prā hy ācha mānuṣhā sparhā yānti niyūtaḥ | prā dasra
 niyūdrathaḥ pūṣhā aviṣṭu māhinaḥ || 1 ||

O blissful Lord, you are unassailable; may you be our protector from all sides. O sovereign Lord, drive away adversaries at your glad carouse and let not the wickled rule over us; you are verily great. 7

O blissful Lord, you are performer of noble deeds; may you be vigilant in supplying us nourishment; you are the best knower of the mecro and micro bodies; may you, at your glad carouse, protect us against sin and sorrow; you are verily great. 8

O blissful Lord, destroyer of the wicked, you are our gracious friend; may you protect us when hostile warriors challenge us in battles; at your glad carouse, you are the bestower of offspring; you are verily great. 9

O blissful Lord, such is the divine elixir which effuses out swiftly, and is acceptable to the self. It has given, at your glad carouse, an increase to the intelligence of the assiduous pious sage; you are verily great. 10

The blissful Lord bestows food and cattle upon the pious donor of the oblations. He gives wisdom to the seven sense organs. At his glad carouse, He restores the faculties of the blind and the lame (O Lord); you are verily great. 11

Since our well-composed and thoughtful prayers reach Him, may the glorious and mighty Lord of nourishment of pleasing aspect, with yoked cosmic chariot, (to carry us along the path leading to liberation), protect us. 1

यस्य सन्मद्वित्वं वाताप्यमयं जनः ।
 विप्र आ वसद्धीतिभिश्चिकेत सुष्टुतीनाम् ॥२॥
 स वेद सुष्टुतीनामिन्दुर्न पुषा वृषा ।
 अभि प्सुरः प्रुषायति वृजं न आ प्रुषायति ॥३॥
 मंसीमहि त्वा वयमस्माकं देव पूषन् ।
 मतीनां च सार्धं विप्राणां चाध्वम् ॥४॥
 प्रत्यधिर्यज्ञानामश्वहयो रथानाम् ।
 ऋषिः स यो मनुर्हितो विप्रस्य यावयत्सुखः ॥५॥

॥५॥

आधीर्षमाणायाः पतिः शुचायांश्च शुचस्य च ।
 वासोवायोऽवीनामा वासीसि मर्ष्यजत् ॥६॥
 इनो वाजानां पतिरिनः पुष्टीनां सखा ।
 प्र इमंश्च हर्षतो दूधोद्वि वृषा यो अदाम्यः ॥७॥
 आ ते रथस्य पूषन्नजा धुरं ववृत्युः ।
 विश्वस्थारिणः सखा सनोजा अनेपच्युतः ॥८॥
 अस्माकमुर्जा रथं पुषा अविष्टु माहिनः ।
 भुवद्वाजानां वृध इमे नः शृणवद्भवम् ॥९॥

yasya tyān ma-
 hitvām vatāpyam ayām jānaḥ | vipra ā vaśad dhitibhiḥ
 ciketa sushṭutīnām || 2 || sā veda sushṭutīnām indur nā pū-
 shā vṛsha | abhi psurāḥ prushāyati vrajānā na ā prushā-
 yati || 3 || maṁsīnāhi tvā vayām asmākaṁ deva pūshan |
 matnām ca sādhanām viprāṇām cādham || 4 || prātyardhir
 yajñānām aśvahayo rāthānām | ṛṣiḥ sā yó mānurbhito vip-
 rasya yāvayatsukhāḥ || 5 || 13 ||

adhishamānāyāḥ pātīḥ śucāyās ca śucāsya ca | vaso-
 vayo 'vinām ā vāsānsi mārṁṛijāt || 6 || inó vājānām pātir
 ināḥ puṣṭīnām sākha | prā smāsrn haryatō dūdhod ví vṛ-
 tha yó ādabhyah || 7 || ā te rāthasya pūshan ajā dhūram
 vavṛityuḥ | viśvasyarthīnāḥ sākha sanojā ānapacyantaḥ || 8 ||
 asmākaṁ urjā rātham pūshā aviṣṭu māhinaḥ | bhūvad vā-
 janaṁ vṛidhā imāṁ naḥ śṛṇavad dhāvam || 9 || 14 ||

May He be cognizant of our eulogies, whose greatness this wise sage celebrates with sacred ceremonies and whose majestic might is like the matured rain (or the matured food of the self). 2

Surely, this Lord of nourishment is cognizant of our praises. He is the showerer of his blessings like the moon-shine, and dewes our corn with moisture and rains on our cow-pastures. 3

We glorify you, O divine Lord of nourishment, the accomplisher of our desires and an inspirer of our chanters and saints. 4

He is the joint-sharer of all our noble deeds, and faithful guide to our chariot of body; He is the seer, the benefactor of men, and as a scatterer of adversaries, He is our friend. 5

He is the Lord of the self-sustained effulgent Mother Nature, as well as of the effulgent soul. He weaves the cloth of creation like the raiment of the sheep and cleanses the vestment. 6

He is the mighty Lord of strengthening food and friend of all prosperities. He is unassailable. He expresses His satisfaction at the devotional love offered by the worshipper, by a gesture akin to a person who on such occasions shakes his beard. 7

O Lord of nourishment, may your eternal powers turn your chariot-pole hitherward. You are friend of all suppliants, eternal and never-failing. 8

May the mighty Lord of nourishment bless our chariot with His power and might. May He increase our store of food and hear our invocation. 9

(२७) सामर्थ्यां सूक्तम्

(१-२४) अतुर्विशालं चत्वारः सूक्तस्यन्द्रो वसुक्तः क्रविः । इन्द्रो देवता । विष्णुः उग्रः ॥

॥ १ ॥ असत्सु मे जरितः साम्भिवेगो यत्सुन्वते यजमानाय शिक्षम् ।
 अनाशीर्दामहमसि प्रहृन्ता सत्यधृते वृजिनायन्तमाभुम् ॥ १ ॥
 यदीदृहं युधये संनयान्यदेवयून्तन्वा ३ शशुजानान् ।
 अमा ते तुभ्यं वृषमं पंचानि तीक्ष्णं सुतं पञ्चदशं नि विष्टम् ॥ २ ॥
 नाहं तं वेदु य इति ब्रवीत्यदेवयून्तस्मरणे जघन्वान् ।
 यदावाख्यत्समरणमृषावदादिह मे वृषभा प्र ब्रुवन्ति ॥ ३ ॥
 यदज्ञातेषु वृजनेष्वासं विश्वे सुतो मृगवानो म आसन् ।
 जिनामि वेत्सेम आ सन्तमाभुं प्र तं क्षिणां पर्वते पादगृह्य ॥ ४ ॥
 न वा उ मां वृजने वारयन्ते न पर्वतासो यदहं मनस्ये ।
 मम स्वनात्कृपुर्गणौ मयात एवेदन् युन्किरणः समेजात् ॥ ५ ॥
 ॥ ६ ॥ दर्शन्वत्रं श्रुतपौ अनिन्द्रान्बाहुक्षदः शरवे पत्यमानान् ।
 घृष्टं वा ये निनिदुः सखायमधु न्वेषु प्रवयो ववृत्युः ॥ ६ ॥

27.

Asat sū me jaritaḥ sābhivegō yāt sunvatē yajamanaya
 śikṣam | ānāśīrdam ahāmi asmi prahantā satyadhṛtaṁ vṛi-
 jināyāntam ābhūm || 1 || yādīd ahāṁ yudhāye samnāyanu
 ādevayūn tanvā śuśujānān | amā te tūmraṁ vṛishabhām
 paçāni tivrām sutām pañcadaśam ni śhiṣṭam || 2 || nāhān
 tām veda yā iti brāvīty ādevayūn samāraṇe jaghanvān |
 yadāvákhyaṭ samāraṇam ṛighāvad ād īd dha me vṛishabha
 prā bruvanti || 3 || yād ājñāteshu vṛijāneshv āsam vīṣve satō
 maghāvāno ma āsan | jinami vēt kṣhēma ā sántam ābhūm
 prā tām kṣhiṇām pārvate pādagrīhya || 4 || nā vā u mān
 vṛijāne vārayante nā pārvatāso yād ahāmi manasyē | māma
 svanāt kṛidhukārṇo bhayāta evēd ānu dyān kirāṇaḥ sām
 ejāt || 5 || 16 ||

dārṣan nv ātra śṛitapān anindrān bāhukshādah śārave
 pātyamānān | ghrīṣhum vā yē ninidūḥ sākhāyam ādhy ū
 nv ēshu pavāyo vavṛityuh || 6 ||

O devotee, this is My firm determination that I help the performer of noble deeds by fulfilling his aspirations, but I punish unrighteous, who opposes truth, the wicked and the malignant. 1

If I lead my friends to battle against the dark clouds of nescience, unfaithful but strong in physical strength, then having dispelled the darkness, I shall impel the furious and vigorous sun, and thereafter, sprinkle on the earth exhilarating peace of the full moonlight. 2

I am not aware of the person who would proclaim that he by his own, would become victorious over evil forces in life-struggle; the moment the fierce struggle commences, everyone speaks high of My prowess. 3

When I enter upon a rare combat, not commonly known, all bounteous powers and persons rich in oblations, approach Me. I regulate all elements of the cosmic region, destroy the mighty and over-powering enemy, to save the world, and seizing the enemy by feet, throw him down the mountain. 4

None hinders Me in My heroic creative work; not even the mountain when I am resolved. Even the person, fully deaf, is alarmed at My roaring, and so too even the bright shining sun trembles at My command. 5

(When) I behold here the sensuous cruel infidels, who cut My devotees to pieces with their hands, assail them, or injure, then My shafts or fellies of My car quickly fall upon them; also upon all those who revile Me, who is your sincere friend. 6

अभूर्वोक्षीर्व्युः आयुरानुर्द्वेषु पूर्वो अपरो नु दर्षत् ।
 द्वे पवस्ते परि तं न भूतो यो अस्य पारे रजसो विवेष ॥७॥
 गावो यवं प्रयुता अर्यो अक्षन्ता अपश्यं सहगोपाभ्वरन्तीः ।
 हवा इदृयो अभितः समायन्कियदासु स्वपतिश्चन्दयाते ॥८॥
 सं यद्वयं यवसादो जनानामहं यवाद उर्वज्रे अन्तः ।
 अत्रा युक्तोऽवसातारमिच्छादयो अयुक्तं युनजद्वन्वान् ॥९॥
 अत्रेदु मे मंससे सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि ।
 स्त्रीभिर्यो अत्र वृषणं पृतन्यादयुद्धो अस्य वि भंजानि वेदः ॥१०॥

॥१॥

यस्यानुक्षा दुहित्वा जातासु कस्तां विद्वो अभि मन्याते अन्धाम् ।
 कतरो मेनि प्रति तं मुचाने य ई वहति य ई वा वरेयात् ॥११॥
 कियती योषा मर्यतो वधुयोः परिप्रीता पन्यसा वार्येण ।
 भद्रा वधूर्भवति यत्पुपेशाः स्वयं सा मित्रं वनुते जने चित् ॥१२॥
 पत्तो जगार प्रत्यक्षमस्ति शीर्ष्णा शिरः प्रति दधौ वरूथम् ।
 आसीन ऊर्चामुपसि क्षिणानि न्यकुत्तानामन्येति भूमिम् ॥१३॥

ābhūr v āukshīr vy ū āyur

ānad dārshan nū pūrvo āparo nū darshat | dvē pavāste
 pāri tām nā bhūto yó asyā pāré rājaso vivēsha || 7 || gāvo
 yāvam prāyutā aryó akshan tā apasyām sahaḡopāś cārau-
 tiḡ | hāvā id aryó abhīstaḡ sām āyan kiyad āsu svāpatiḡ
 chandayāte || 8 || sām yād vāyam yavasādo jānānām abhām
 yavāda urvājre antāḡ | ātrā yuktò 'vasātāram ichād ātho
 āyuktam yunajad vavanvān || 9 || ātréd u me maṁsaso sat-
 yām uktām dvipāc ca yāc cātushpāt saṁsrijāni | stribhīr
 yó ātra vṛṣhaṇam prītanyād āyuddho asya ví bhajāni vé-
 dah || 10 || 16 ||

yāsyānakshā duhitā jātv āsa kās tām vidvō abhī man-
 yate andhām | katarò menīm prāti tām nu ste yā im vā-
 hāte yā im vā vareyāt || 11 || kiyatī yōshā me yatò vadhū-
 yōḡ pāriprītā pānyasā vāryeṇa | bhadrā vadhūr bhavati yāt
 supēsāḡ avayām sá mitrām vanute jāne cit || 12 || pattò ja-
 gāra pratyāñcam atti śīrṣhṇā śīraḡ prāti dadbau vārūtham |
 āsina ūrdhvām upāsi kshināti nyānñ uttānām ānv eti bhū-
 min || 13 ||

O Lord of resplendence, You are eternal, You grow to full vital vigour; He, the eternal, alone destroys, the others cannot destroy Him. The united two (heaven and earth) cannot surpass Him, who extends beyond the confines of the universe. 7

The assembled cattle feed upon the barely; I, their master, behold them all grazing, tended by the herdsman and at call, they collect around their lord. What portion (of the milk) will these cattle afford to give to their owner? 8

Since we all are straw-eaters, we are in the company of men who are barely-eaters in the wide farm. Here the class of cattle is the one yoked, there is another, the class of men, to unyoke them, and the supreme ordainer would yoke him who is unyoked. 9

You know that what is said by Me this time is the truth, that I create both bipeds or quadrupeds. I snatch the wealth of that person who keeps engrossed in sexual indulgence with women, and distribute the same (to the deserving). 10

None else than Myself knows and honours his daughter, who is eyeless and blind? Which of the two lets loose that bolt against enemy — the one who assails or the one who confronts? 11

How many a woman has been pleased by the flattering praise of man's desire? The beautiful girl, who herself chooses the husband among men, is really fortunate and happy. 12

He (the sun) draws water out of the river with his feet (i.e. with rays), and swallows it when it approaches him; he places the head of (heaven) as a guard around his head; he sends his rays upward to the proximate heaven and finally he sends rain-water downward on the outspread earth. 13

बृहन्नच्छायो अपलाशो अवीं तस्थौ माता विषितो अत्ति गर्भः ।
 अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरुधः ॥१४॥
 सप्त वीरासो अथरादुदायन्नष्टोत्तरात्तात्समजग्मिरन्ते ।
 नव पश्वातात्स्थिविमन्त आयन्दश प्राक्सानु वि तिरन्त्यश्वः ॥१५॥

४१.८४

दृशानामेकं कपिलं समानं तं हिन्वन्ति कृतवे पार्याय ।
 गर्भे माता सुधितं वक्षणास्ववेनन्तं तुषयन्ती विभर्ति ॥१६॥
 पीवानं मेषमपचन्त वीरा न्युप्ता अक्षा अनु दीव आसन् ।
 द्वा धनुं बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता ॥१७॥
 वि क्रोशनासो विष्वञ्च आयन्पचाति नेमो नहि पक्षदुर्धः ।
 अयं मे देवः सविता तदाह द्रुञ्च इदंनवत्सुपिरंजः ॥१८॥
 अपश्यं ग्रामं वहमानमारादचक्रया स्वधया वर्तमानम् ।
 सिषक्त्ययः प्र युगा जनानां सयः शिश्रा प्रमिन्नानो नवीयान् ॥१९॥

bṛīhānu achāyó apalāśo árvā tasthau mātā ví-
 shito atti gárbhaḥ | anyāsyā vatsām rihatī mimāya káyā
 bhuvā ní dadhe dhenúr ūdhaḥ || 14 || saptá virāso adharád
 úd āyann ashtóttarāttāt sām ajagmīran té | náva paścā́tāt
 sthivimānta āyan dáśa prák sānu ví tiranty aśnaḥ || 15 || 17 ||

daśānām ékaṁ kapilām samānām tām hinvanti krátave
 pāryāya | gárbham mātā súdhitam vakshāṇāsv ávenantam
 tusháyanti bibharti || 16 || pívānam meshām apacanta virā
 nyūptā akshá ānu divá āsan | dvā dhānum bṛīhatīm apsv
 āntāḥ pavītravantā carataḥ punāntā || 17 || ví krośanāso ví-
 shvañca āyan pácāti némo nahí pákshad ardbāḥ | ayám me
 devūḥ savitā tát āha drvānna íd vanavat sarpíranṇaḥ || 18 ||
 āpasyam grāmam váhamānam ārād acakráyā svadhāyā
 vārtamānam | śishakty aryāḥ prá yugá jánānām sadyāḥ
 śiṣṇā pramināno náviyān || 19 ||

He, the great, shadowless, leafless, evermoving abides in heaven; he is creator and the receiver of the germs, and eats oblations. He, fondling and licking another's offspring (water), creates the universe; who knows in that world the cow (the sky) offers her udder (i.e. where would rains fall)? ¹⁴

Seven children spring forth from the lower position, eight come from the upper, nine occupants come from behind and ten, generated in the front, pass over the summit of heaven. All of them having taken their shares, traverse to the highest point. ¹⁵

One of the ten, the conscious mind sharing in common, is sent to execute the sacrifice. The mother Nature cherishes the embryo, well-deposited in the cosmic vapours, while it is not aware of it. ¹⁶

The vital breaths bring maturity to the gross physical body. The sense organs, occupying their enlightened positions, are brought under their discipline. The two breaths, from within, incoming and out-going, vitalize the abstract bodies. Finally, with the control of mind and repetition (of the divine syllable OM), they purify the soul. ¹⁷

They, the vital breaths, go in all directions, calling the name of the Lord; half of them work for the maturity, the other half do not (i.e. they remain engrossed in allurements); the divine sun, the impeller, declares to men, that the fire whose food is wood and butter, will help you in your life in performing noble deeds. ¹⁸

I behold the troop (of unknown forces) advancing from the distance, moving by themselves without wheels. The Lord of all regulates the seasons, He is young and vigorous and completely destroys all fresh bands of evil beings. ¹⁹

एतो मे गावौ प्रमरस्य युक्तौ मो पु प्र सेधीर्मुहु रिन्ममन्धि ।
आपेभ्विदस्य वि नशन्त्यर्थं सूरश्च मुर्क उपरो बभूवान् ॥२०॥

३१.१४

अयं यो वज्रः पुरुषा विवृत्तोऽवः सूर्यस्य बृहत्तः पुरीषात् ।
श्रव इदेना पुरो अन्यदस्ति तदव्ययी जरिमाणस्तरन्ति ॥२१॥
वृक्षेवृक्षे निर्यता मीमयद्रौस्ततो वयः प्र पतान्पूरुषादः ।
अथेदं विश्वं भुवनं भयात् इन्द्राय सुन्वदषये च शिक्षत् ॥२२॥
देवानां मानं प्रथमा अतिष्ठन्कृन्तवदिषामुपरा उदायन् ।
त्रयस्तपन्ति पृथिवीमनुपा द्वा बृवूकं वहतः पुरीषम् ॥२३॥
सा ते जीवातुरुत तस्य विद्धि मा सैतादृगप गूहः समर्ये ।
आविः स्वः कृणुते गूहते बुसं स पादुरस्य निर्णिजो न मुच्यते ॥२४॥

etau me gāvau pramarasya

yuktau mó shú prá sedhīr mūhur īn māmāndhi | āpaṣ cid
asya ví naṣanty ārtham sūraṣ ca markā ūparō babbhūvān
॥ 20 ॥ 18 ॥

ayām yó vājraḥ purudhā vívritto 'vāḥ sūryasya bṛi-
hātḥ pūriṣhāt | śrāva īd enā parō anyād asti tād avyathī
jarimāṇas taranti ॥ 21 ॥ vṛikṣhé-vṛikṣhe nīyātā mīmayaḍ
gāuṣ tāto vāyah prá patan puruṣādah | āthedān viśvam
bhūvanam bhayata indrāya sunvād ṛiṣhaye ca śikṣat ॥ 22 ॥
devānām māne prathamā atishthan kṛitātrān eṣham ūpara
ūl āyan | trāyas tapaanti pṛithivīm anupā dvā bṛibukam va-
hataḥ pūriṣham ॥ 23 ॥ sā te jīvātur utā tāsya viddhi mā
smaitādrīg āpa gūhaḥ samaryé | avīḥ svāḥ kṛiṇutē gūhate
busām sā pādūr asya nirṇijo nā mucyate ॥ 24 ॥ 19 ॥

These two vital faculties are yoked to the body of a mortal man; praise them and do not drive them out; let them be harnessed for a long time. The subtle forces of life help the soul to fulfil its object and so does the all-cleansing sun, who is above us, much beyond the clouds. 20

This is the thunder-bolt, which often falls from the lofty misty realm (or orb) of the vast sun; beyond this realm, there is another glory; the worshippers easily pass through it without obstacle. 21

The bow-string fixed to each bow resounds with clang (just as cows) low loudly when fixed to trees. The man-consuming shafts fall upon the foes like the birds of prey. The whole world is alarmed and presents homage to the resplendent Lord, and gives wealth in alms to the sages. 22

At the creation of Nature's forces, the cosmic waters are born first; from their further division, the water from the rain comes forth. The three cosmic forces, with their coordinated efforts, warm the earth; two of them convey the all-delighting moisture to the sun's sphere. 23

This is the power identified with the solar energy, which causes life; may you mark and know it; conceal nothing. The movement of all-cleansing sun manifests the universe and absorbs cosmic vapour; the motion is never discontinued. 24

(२८) महाविंशं सूक्तम्

(१-१२) दादशर्चस्यास्य सूक्तस्य (१) प्रथमर्चं इन्द्रस्यैवा पशुकर्षणी ऋषिः, (२, ६, ८, १०, १२)
 द्वितीयापद्यद्वितीयादशमीद्वादशीनामिन्द्रः, (३-५, ७, ९, ११) तृतीयादित्यस्य सप्तमी-
 नवम्येकादशीनाथैन्द्रो पशुक ऋषिः । (१, ३-५, ७, ९, ११) प्रथमर्चस्तृतीयादि-
 त्वस्य सप्तमीनवम्येकादशीनाथैन्द्रः, (२, ६, ८, १०, १२) द्वितीया-
 पद्यद्वितीयादशमीद्वादशीनाथैन्द्रो पशुको देवते । विष्णु उच्यते ॥

॥ २ ॥

विश्वो ह्यन्यो अरिराजगाम ममेदह श्वशुरो ना जगाम ।
 जक्षीयाद्धाना उत सोमं पपीयात्स्वाशितः पुनरस्तं जगायात् ॥१॥
 स रोत्स्वद्वपुभस्तिग्मशृङ्गे यन्मन्तस्थो वरिमन्ना पृथिव्याः ।
 विश्वेष्वेनं वृजनेषु पामि यो मे कुक्षी सुतसोमः पूषाति ॥२॥
 अद्रिणा ते मन्दिने इन्द्र तूयान्तुस्वन्ति सोमान्पिबसि त्वमेषाम् ।
 पचन्ति ते वृषभौ अस्मि तेषां पृक्षेण यन्मघवन्हुयमानः ॥३॥
 इदं सु मे जरितरा चिकिद्भि प्रतिपं शापं नयो वहन्ति ।
 लोपाशः सिंहं प्रत्यक्षमत्साः क्रोष्टा वराहं निरन्तक कक्षात् ॥४॥
 कथा ते एतदुहमा चिकेतं गृत्संस्य पाकस्तवसो मनीषाम् ।
 त्वं नो विद्वौ ऋतुधा वि दौचो यमधं ते मघवन्धेम्या धूः ॥५॥
 एवा हि मां तवसे वर्धयन्ति दिवाक्षिन्मे बृहत् उत्तरा धूः ।
 पुरु सहस्रा नि शिशामि साकर्मशृष्टुं हि मा जनिता जुजाने ॥६॥

28.

Viśvo hy anyo arir ajagāma māmēd āha śvaśuro na
 jagama | jakshiyād dhanā uta sōmam papīyat śvasitah pā-
 nar āstam jagayat || 1 || sō rōtśvad vṛishabhās tigmasrīngo
 vārshman tashau vārimann ā pṛithivyāh | viśveshv enam
 vṛijāneshu pāmi yō me kukshī sutāsonah prīpāti || 2 || ādriṇa
 te mandina indra tūyam sunvānti sōmān pibasi tvām esham |
 pācanti te vṛishabhān ātsi tōshām pṛikshēna yām maghavan
 hūyāmānah || 3 || idām sū me jaritar ā cikiddhi pratipān-
 sāpani madyō vahanti | lopaśāh siṁhām pratyāñcam atśah
 kroshtā varahām nīr atakta kākshāt || 4 || kathā ta etād
 ahām ā ciketan grītsasya pākas tavāso manishām | tvām
 no vidvān ritutthā vī voco yām ārdham te maghavan
 kshemyā dhūh || 5 || evā hi mām tavāsam vardhāyanti divās
 cin me bṛihatā ūttarā dhūh | purū sahāsra nī śīsamī sakām
 aśatrūm hī ma jānita jajāna || 6 || 20 ||

(Dawn speaks:) Now all other divine forces (including the sun) have come, but the sovereign Lord, my sire-in-law, has not come here; may He accept oblations of parched grains and drink the elixir and return home fully satisfied. 1

The showerer of blessings, having hot rays, abides roaring in the resounding expanse of the firmament. (The sun says), In all conflicts I defend that man who having offered homage, fills my flanks. 2

(Day speaks:) O sovereign Lord, the worshippers express their devotion through exhilarating prayers and dedicated actions (just as herb juice pressed through stones); you accept them and drink; they cook the strengthening and joy-showering foods for you and when invoked, you accept their invocations. 3

(The sun speaks:) O devotee, may you be cognizant of this great power; on my indications, the rivers send their swelling waters backward and the fox (the grass — eater) may confront the approaching lion and the jackal drive the wild boar from his lair. 4

(Day speaks:) O bounteous Lord, how should I, of immature intelligence, be capable of solving this riddle and praise you, who are wise and mighty? Therefore may you, who are all-knowing, instruct us at proper time, witherward your prosperous cosmic chariot is advancing. 5

(The sun speaks:) Thus do they magnify the strength, which is higher than the heavens; I demolish many thousands at once because the creator of all has engendered me without an enemy. 6

॥२१॥

ए॒वा हि मां त॒वसँ ज॒ज्ञुरुग्रं कर्मन्कर्म॑वृष॒णमिन्द्र दे॒वाः ।
 वधी॑ वृत्रं व॒ज्रेण म॒न्दसानोऽप॑ वृ॒जं म॒हिना द्रा॒शुषे॑ व॒म ॥७॥
 दे॒वास॑ आ॒यन्पर॑शू॒रविभ्र॑न्त्यना॑ वृ॒श्चन्तो॑ अ॒भि वि॒द्विरा॑यन् ।
 नि सु॒द्वेः॑ द॒धतो॑ व॒क्षणा॑सु यत्रा॒ कृपी॑ट॒मनु॑ तद॒हन्ति ॥८॥
 श॒शः क्षु॑रं प्र॒त्यक्षै॑ जग॒राद्रि॑ लो॒गेन॑ व्य॒भेद॑मा॒रात् ।
 बृ॒हन्त॑ चि॒द्वृते॑ र॒न्धया॑नि व॒यद्व॑त्सो वृ॒षभं॑ शू॒शुवानः॑ ॥९॥
 सु॒पुष्प॑ इ॒त्या न॒खमा॑ सि॒षाया॑वरु॒द्धः परि॑पदं न सि॒हः ।
 नि॒रुद्ध॑श्चिन्महि॒पस्त॑र्ण्यावा॒न्गोधा॑ तस्मा॑ अ॒यथै॑ कर्ष॑देतत् ॥१०॥

तेभ्यो॑ गो॒धा अ॒यथै॑ कर्ष॑देतथे ब्र॒ह्मणः॑ प्र॒तिपी॑यन्त्य॒क्षैः ।
 सि॒म उ॒क्ष्णोऽव॑सृष्टौ अ॒दन्ति॑ स्वयं व॒लानि॑ त॒न्वः शृ॒णानाः॑ ॥११॥
 ए॒ते श॑मी॒भिः सु॒शमी॑ अभू॒वन्ये हि॑न्वि॒रे त॒न्वः॑ सोमं॑ उ॒क्थेः॑ ।
 नृ॒वद्ध॑दृ॒क्षुप॑ नो माहि॑ वा॒जांश्चि॒वि श्र॑वो॑ दधि॒षे नाम॑ वी॒रः ॥१२॥

evā hi māṃ tavāsaṃ jajñūr ugrāṃ kārman-karman vṛ-
 shanāṃ indra devāḥ | vādhuṃ vṛitraṃ vājrena mandasanō
 'pa vrajām mahinā dāśuṣhe vama || 7 || devāsa ayan para-
 śūr abibhran vānā vṛścanto abhī vidvīr āyan | nī su-
 drvaṃ dādhatō vakṣaṇāsu yātrā kṛpīṭam anu tād dahanti
 || 8 || śaśāḥ kṣurāṃ pratyākṣaṃ jagārādrim logēna vy-
 abhedam' ārāt | bṛhāntaṃ cid rihatē randhayāni vāyad
 vatsō vṛishabhāṃ śūśuvānaḥ || 9 || suparṇā itthā nakhām ā-
 śiṣhāyāvaruddhaḥ paripādamaṃ nā sinhāḥ | niruddhas cin ma-
 hiśhās tarshyāvān godhā tasmā ayātham karshad etāt || 10 ||

tēbhyo godhā ayātham karshad etāt yē brahmāṇaḥ prati-
 piyanty āmaih | simā ukṣhṇō 'vasṛiṣhṭāṃ adanti svayām bā-
 lāni tanvāḥ śṛiṇānāḥ || 11 || etē śāmbhīḥ suśāmi abhūvan
 yē hinvirē tanvāḥ sōma ukthaiḥ | nṛvād vādama ūpa no
 māhi vājān divī śrāvo dadhishe-nāma vīrāḥ || 12 || ॥

(Day speaks:) O Sun, since all enlightened men know me as powerful, fierce in every act, and the showerer of benefits, in great excitement, I too (being your son) destroy evil forces or the dark clouds and by my might open the gate of fortune for the offerer of oblations (as you do). 7

May the glorious men come forward, carry axes with them and cleaning the wood, advance with their associates, till their land and irrigate it with water. Depositing the tree of good timber in the belly of the river where the underwood (is), they dry it up with heat. 8

(Day speaks:) (On my indications) even the hare may grasp the assailing beast of pray; one can cleave the distant mountain with a clod of clay; one can compel the great to submit to the small; the calf can attack the bull with courage and strength. 9

The resplendent self is thirsty for the divine elixir, as a buffalo for water. For this, he invokes Gayatri metre, which becomes a hawk and fastens her claw in the divine realm, just as a lion confined in a cage places one foot over the other. 10

Gayatri, without difficulty, brings the divine elixir, which is enjoyed by the self, and whatever is left over is shared by the sense-organs. With the help of this elixir, the enemies (the animical tendencies) are retaliated, and finally destroyed. 11

Such are the godly men, sanctified by sacred ceremonies, as have fostered their mind and body with holy prayers. In the language of man, they ask for food and surely, they acquire name and fame in celestial regions. 12

(२९) एकोनविंशं सूक्तम्

(१-८) अष्टवस्याम्य सूक्तस्यैन्द्रो वसुध क्रयिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२१॥

वने न वा यो न्यधापि चाकञ्छुचिर्वा स्तोमो भुरणावजीगः ।
 यम्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो नृत्तमः क्षपावान् ॥१॥
 प्र ते अस्या उषसः प्रापरस्या नृतो स्यान् नृत्तमस्य नृणाम् ।
 अनु त्रिशोकः शतमावहुन्नकुत्सेन रथो यो असत्सगवान् ॥२॥
 कस्ते मद इन्द्र रक्ष्यो भुदुरे गिरेः अभ्युद्यो वि धाव ।
 कद्वाहो अर्वागुपं मा मनीषा आ त्वा शक्यामुषमं गधो अन्नैः ॥३॥
 कदु द्युन्नमिन्द्र त्वावन्ता नृन्कया धिया करसे कन्न आगन् ।
 मित्रो न सत्य उरगाय भूत्या अन्नैः समस्य यदसेन्मनीषाः ॥४॥
 प्रेरय सग्रे अर्थे न पारं ये अस्य कामं जनिधा इव ग्मन् ।
 गिरश्च ये ते तुयिजान् पूर्वीर्नर इन्द्र प्रतिशिक्षन्त्यन्नैः ॥५॥

॥२२॥

मात्रे नु ते सुमिने इन्द्र पूर्वी द्यौर्मज्मनां पृथिवी काव्येन ।
 वरांश्च ते घृतवन्तः सुतासुः स्वाद्यन्मवन्तु पीतये भधूनि ॥६॥

29.

Vāne ná vā yó ny ādhāyi cākāū chūcīr vāṃ stómo bhu-
 ranāv ajīgah | yāsyéd índrah purudmesbu hótā nṛiṇām
 nāryo nṛitamah kshapāvan || 1 || prā te asyā ushāsah prā-
 parasyā nṛitāū syāma nṛitamasyā nṛiṇām | ānu triṣókah ṣa-
 tāū āvalēa nṛiṇ kūtseṇa rātho yó āsat sasavān || 2 || kās
 te māda indra rāntyo bhūd dūro gīro ābhiy ūgró ví dhāva |
 kād vāho arvāg ūpa mā manīṣhā ā tvā śakyām upamām
 rādho ānuaiḥ || 3 || kād n dyammām indra tvāvato nṛiṇ
 kāyā dhiyā karase kān na āgan | mitrō ná satyā nrugāya
 bhrityā ānne samasya yūd āsan manīṣhāḥ || 4 || prēraya sūro
 ārtham ná pārāu yé asya kāmam janidhā iva gmán | gī-
 raṣ ea yé te tvijāta pūrvīr nāra indra pratīṣiksbanty ān-
 naiḥ || 5 || 22 ||

mātre nú te sūmite indra pūrvī dyaúr majmánā prithivī
 kāvyena | vārāya te ghṛitāvantaḥ sutāsaḥ svādmān bha-
 vantu pītāye mādhlūni || 6 ||

O nourishing twins, may our praises reach both of you, just as a bird having deposited its young ones reaches her nest on the tree. The resplendent Lord is the leader of leaders, the best of heroes, on all the days, an invoker, and the guardian of night (our saviour at the dark deluge or dissolution). 1

O most heroic hero, a leader of leaders, may we be prosperous at the coming of the present dawn or of any future one through your adoration. Let the victorious chariot of triple splendour, loaded with viands, bring hitherward blessings for the hundreds of brave and wise men. 2

What sort of exhilaration, O Lord of resplendence, is gladdening to you? O powerful, when would you hasten to the doors of our chamber of prayers? When will you come to us? When shall we possess intelligence? O most glorious, when, having glorified you, shall we acquire wealth and food? 3

O Lord of resplendence, when and by what action and thought, shall you bless men to be virtuous like you? When will you bring such persons to us? O widely renowned, you are like a true friend to us, always ready to support us at the time when we need it most. 4

O Lord of resplendence, strong by your own nature, as the sun takes us across to the final destination, and as husbands please their wives, may you fulfil the wishes of those who teach the eternal knowledge of sacred hymns and offer devotions to you. 5

O lord of resplendence, the vast heaven and earth, the measures of all, have been quickly and duly constructed by your overwhelming energy. May our dedicated actions and prayers presented with love be acceptable to you, O glorious lord. 6

आ मध्वो अस्मा असिचक्षमन्मिन्द्राय पूर्णं स हि सत्यराधाः ।
 स वावृधे वरिमन्ना पृथिव्या अभि कृत्वा नर्यः पौंस्यैश्च ॥७॥
 व्यानळिन्द्रः पृतनाः स्वोजा आस्यै यतन्ते सख्याय पूर्वाः ।
 आ स्मा रथं न पृतनासु तिष्ठ यं भद्रया सुमत्या चोदयासे ॥८॥

ā mādhuvo asmā asicann āna-
 tram indrāya pūrṇān sā hi satyārādhaḥ | sā vāvṛidhe vā-
 rimann ā prithivyā abhi krātvā nāryaḥ paūnsyaish ca || 7 ||
 vy ānaḥ indraḥ prītanāḥ svōjā āsmai yatante sakhyāya pūr-
 vāḥ | ā smā rātham nā prītanāsu tiṣṭha yām bhadrayā su-
 matyā codāyāse || 8 || २० ||

[भप वृत्तीयोऽनुवाकः ४]

(३०) विश्वं मूलम्

(१-१०) पञ्चदशार्थस्यास्य मूलस्वैरूपः कवच क्रतिः । आपोऽपां नपाद्वा देवता । त्रिष्टुप् छन्दः ॥

४२५४

प्र देवत्रा ब्रह्मणे गातुरेत्स्वपो अच्छा मनसो न प्रयुक्ति ।
 महीं मित्रस्य वरुणस्य धासि पृथुजयसे रीरधा सुवृक्तिम् ॥१॥
 अर्च्यवो हविष्मन्तो हि भूताच्छाप इतोऽशतीरुशन्तः ।
 अव याश्चष्टे अरुणः सुपर्णस्तमास्यध्वमूर्मिमया सुहस्ताः ॥२॥
 अर्च्यवोऽप इता समुद्रमपां नपातं हविषा यजध्वम् ।
 स वो दददूर्मिमया सुपूतं तस्यै सोमं मधुमन्तं सुनोत ॥३॥
 यो अनिष्प्रो दीदयदुप्स्वन्तर्यं विप्रास ईळते अध्वरेषु ।
 अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्यीय ॥४॥

30.

Prā devatrā brāhmaṇe gātūr etv apō āchā mānaso nā
 prāyukti | mahīm mitrāsya varuṇasya dhāsim prithujāyase
 rīradhā suvṛiktīm || 1 || ādhvaryavo havīṣmanto hi bhūtā-
 chāpā itoṣatīr uśantaḥ | āva yāś cāśhte aruṇāḥ suparṇāś
 tām āsyadhivam ūrmīm adyā suhastāḥ || 2 || ādhvaryavo 'pā
 itā samudrām apāṁ nāpātām havīṣhā yajadhivam | sā vo
 dadad ūrmīm adyā sūpūtām tāsmāi sōmam mādhumantām
 sunota || 3 || yō anidhmō dīdayad apsv āntār yām viprāsa
 īlate adhvarēṣu | āpām napān mādhumatīr apō dā yābhir
 indro vāvṛidhe vīryāya || 4 ||

They pour out sweet love from their heart for the Lord of resplendence, since He is true for His promises for wealth. He is the friend of men, glorious by His wisdom, His strength is magnified throughout the expanse of the firmament. 7

The glorious Lord of resplendence overwhelms even the mightiest opponent. Men strive to win His friendship, May you, O Lord, ascend your chariot and direct it towards us for our sake, in the same way as you have been going to crush the armies of enemies. 8

30

May our words of praises used in the sacred rituals, invoking divine powers, reach the supreme Lord like the celerity of the mind. May you offer praises and invocations to our Lord who is friendly, venerable, and a rapid mover, and offer oblations of abundant nourishing food in His name. 1

O sacred priests, may you be ready with oblations and the celestial waters, eager to receive the effused elixir, which has been brought to us by the red hawk, descending from the sky. May you, O skilful priest, pour down that flood of elixir to mix with the consecrated waters. 2

O priests, may you propitiate the cosmic ocean for waters, and pay homage to the ever-true sun's rays, which give us sanctified water. May you offer sweet loving devotional prayers to Him (the Lord). 3

He is the one who shines without fuel in the midst of cosmic waters, and whom worshippers adore at the place of worship. O the grandson of waters, the fire divine, may this divine elixir, mixed with sweet celestial waters, be given to the resplendent self to elevate vigour and heroism. 4

याभिः सोमो मोदते हर्षते च कल्याणीभिर्युवतिभिर्न मर्यैः ।
ता अध्वर्यो अपो अच्छा परेहि यदासिञ्चा ओषधीभिः पुनीनात् ॥५॥

॥५॥

एवेद्यूने युवतयो नमन्त यदीमुशब्जशतीरेलच्छे ।
सं जानते मनसा सं चिकित्तेऽध्वर्यवो ध्रिषणापश्च देवीः ॥६॥
यो वो वृताभ्यो अकृणोदु लोकं यो वो मद्यां अभिशस्तेरमुश्चत ।
तस्मा इन्द्राय मधुमन्तमूर्मि देवमादनं प्र हिणोतनापः ॥७॥
प्रास्मै हिनोत मधुमन्तमूर्मि गर्भो यो वः सिन्धवो मध्व उत्सः ।
घृतपृष्ठमीड्यमध्वरेष्वापो रेवतीः शृणुता हव मे ॥८॥
ते सिन्धवो मत्सरमिन्द्रपानमूर्मि प्र हेत य उभे इयति ।
मदच्युतमौशनं नभोजां परि त्रितन्तुं विचरन्तमुत्सम् ॥९॥
आवर्षतीरध नु द्विधारां गोषुयुधो न नियवं चरन्तीः ।
ऋषे जनित्रीर्भुवनस्य पत्नीरपो वन्दस्व सव्योनीः ॥१०॥

yābhiḥ sómo módate hárshate
ca kalyāṇibhiḥ yuvatibhiḥ nā maryaḥ | tā adhvaryo apó
āchá párehi yád āsiñcā óshadhibhiḥ punitāt ॥ 5 ॥ ५ ॥

evéd yāne yuvatāyo namanta yād im usāmm usatir éty
ācha | sām jānate mānasā sām cikitre 'dhvaryāvo dhiśhā-
nāpaḥ ca devīḥ ॥ 6 ॥ yó vo vṛitābhyo ákṛiṇod u lokām yó
vo mahyā abhiśaster āmuñcat | tāsmā índrāya mādhu-
mantam ūrmīm devamādanam prā hiṇotanāpaḥ ॥ 7 ॥ prāsmāi
hinota mādhumantam ūrmīm gārbho yó vaḥ sindhavo
mādhuva útsaḥ | ghṛitāpriśhtham ídham adhvareśhv āpo re-
vatīḥ śṛiṇutā bhavam me ॥ 8 ॥ tām sindhavo matsarām in-
drapānam ūrmīm prā heta yā ubhé iyarti | madaacyútam
auśānām nabhojām pári tritāntam vicārantam útsam ॥ 9 ॥
āvārvṛitatir ādha nū dviśhārā gośhuyúdhō nā niyavām cá-
rantīḥ | řiśhe jānitṛir bhūvanasya pātnīr apó vandasva sa-
vrīdhaḥ sāyoniḥ ॥ 10 ॥ १० ॥

O priests, may you try to get those waters which mixed with the elixir of herbs delight us all, as a young man is delighted at the sight of an elegant young damsel. Before you press for juices, please purify the waters (by filtration) and clean the herbal plants. 5

Verily, as young damsels bow before the youthful gallant, who comes with love to them, and the maidens who yearn to meet him, in the same way the priests, their praises and the divine waters became one-minded and agreeable to each other. 6

O waters, may you offer the sweet — flavoured exhilarating wave of elixir to that resplendent one, who makes path for you when you are imprisoned (by the clouds) and who liberates you from the great calamity. 7

O river, may you send the sweet-flavoured wave of elixir to him, the resplendent one, which is your fountain-head and source of sweetness. He is butter-dressed (elixir mixed with water and milk) and is to be praised at sacred places of worship. May you, O opulent waters, hear, my invocation. 8

O rivers, send forth your rapture-giving waves, which are enjoyed by the resplendent one, which set the two in motion, are exhilarating and exciting, and germinated in the firmament; they spread through the three worlds; they flow (through the vessels) and are a pool of water that comes up. 9

O sages, may you honour the winding streams of waters, which come from clouds and with their double currents seek to mix with divine elixir. They dwell together and thrive together, (and are) mothers of the world, are its queens, and are the protectresses. 10

॥२५॥ हि॒नोता॑ नो अध्व॑रं दे॒वय॑ज्या हि॒नोत॑ ब्रह्म॒ स॒नये॑ ध॒नाना॑म् ।
 ऋ॒तस्य॑ यो॒गे वि॑ ष्य॒ध्वमू॑धः श्रु॒ष्टीव॑रीर्भू॒तना॑स्सभ्य॒मापः॑ ॥११॥
 आपो॑ रेव॒तीः क्ष॑र॒यथा॑ हि वस्वः॒ कर्तुं॑ च भ॒द्रं वि॑मृ॒धामृ॑तं च ।
 रा॒यश्च॑ स्य स्व॒पत्य॑स्य प॒त्नीः सर॑स्वती तद्गु॒णते॑ वयो॒ धात् ॥१२॥
 प्र॒ति यदा॑पो अ॒हश्चा॑यतीर्धृतं पया॑मि वि॒भ्रती॑र्मधू॒नि ।
 अध्व॑र्युभिर्म॒नसा॑ संवि॒दाना॑ इन्द्रा॒य सोमं॑ सु॒युतं॑ भ॒रन्तीः॑ ॥१३॥
 ए॒मा अ॒गम॑न्नेवतीर्जीव॒धन्या॑ अध्व॑र्यवः सा॒दय॑ता सखा॒यः ।
 नि वृ॑हिषि॒ धत्त॑न सोम्यासोऽपां॑ न॒ध्रां संवि॑दानास॒ एनाः॑ ॥१४॥
 आ॒गम॑न्नाप॒ उ॒शती॑र्वि॒हिरे॑दं न्य॒ध्वरे॑ अस॒दन्दे॒वय॑न्तीः ।
 अध्व॑र्यवः सु॒नुते॑न्द्रा॒य सोम॑मभू॒द वः सु॒शक्वा॑ दे॒वय॑ज्या ॥१५॥

hinótā no adhvaram devayajyā hinóta bráhma sanáye
 dhātānām | ritasya yóge ví shyadhvam údhaḥ śrushṭivārīr
 bhūtānāsmābhyam āpah || 11 || āpo revatīḥ ksháyathā hí
 vāsavaḥ krātum ca bhadrām bibhrithāmṛtaṁ ca | rāyās ca
 sthā svapatyāsya pātnīḥ sárasvatī tád grīnaté váyo dhāt
 || 12 || prāti yád āpo ádriṣam āyatīr ghrītām páyānsi bí
 bhratīr mādhuṇi | adhvaryúbhir mánasā samvidānā índrāya
 sōman sūshutām bhārantīḥ || 13 || émā agman revátīr jīvā
 dhanyā ádhvaryavaḥ sādáyatā sakhāyāḥ | ní barhishhi dhat
 tana somyāso 'pān nāptrā samvidānāsa enāḥ || 14 || āgmann
 āpa usatīr barhīr údān ny ádhvaré asadan devayāntīḥ |
 ádhvaryavaḥ sunuteन्द्रāya sōman ābhūd n vaḥ suśákā de
 vayajyā || 15 || 26 ||

(११) एकविंशं सूक्तम्

(१-११) एकादशर्षण्यास्य सूक्तस्यैवम् : कवयः कविः । विषे देवा देवताः । विदुषः उन्मः ॥

॥२७॥ आ नो॑ दे॒वाना॑मु॒ष वे॒तु शंसो॑ वि॒श्वेभि॑स्तु॒रेर्वसे॑ यज॒त्रः ।
 तेभि॑र्वयं सु॒खापो॑ भ॒वम॑ तर॒न्तो वि॒श्वा दु॑रि॒ता स्या॑म ॥१॥
 परि॑ चिन्म॒तो द्र॑विणं मम॒न्याह॑तस्य॒ पथा॑ नम॒सा वि॑वासेत् ।

31.

Ā no devānām ūpa vetu śāṁso víśvebhis taratr árase
 yājatraḥ | tébhir vayānḥ suśakhāyo bhavenma tāranto víśva
 duritā syāma || 1 ||

May you direct our sacred worship to the adoration of Nature's bounties; please direct our prayers to the acquirement of wealth and wisdom; on the occasion of worship, may you open the udder (or riches), and O waters, give gracious hearing to our call. ¹¹

O opulent waters, O store of treasures, you support wealth, sacred deeds, and immortality. You are the protectress of wealth and offspring. May the divine stream, bestow all opulence on him who glorifies you. ¹²

I behold you, O waters, coming to the place of sacred works, conveying water, milk, and sweetness. Agreeing with priests in all intents, they bring the well-effused divine elixir for the resplendent one. ¹³

These opulent and life-sustaining (waters) have come to us (as guests). O friendly sages, and learned worshippers, receive them, give them a place of honour, and you, O offerer of divine elixir, take good care of them. ¹⁴

The waters aspiring to have a proper place in the cosmic sacrifices and wishing to serve divine powers, are seated now. O enlightened worshippers, express prayers of loving devotion to the resplendent Lord. Now it becomes easy to serve divine Nature's bounties. ¹⁵

May the adorable Lord, whom we the worshippers also love, and praise, come to us with all His swift bounties for our protection. Henceforth, may we be excellent friends with them and pass triumphant over all our vices and troubles. ¹

उत स्वेन क्रतुना सं वदेत् श्रेयांसं दक्षं मनसा जग्म्यात् ॥२॥
 अधायि धीनिरसंछग्रमंशास्तीर्थे न दुस्समुप यन्त्युर्माः ।
 अभ्यानश्म सुवितस्य शूषे नवेदसो अमृतानामभूम ॥३॥
 नित्यंश्वाकन्यात्स्वर्पनिर्दमना यसा उ देवः संविना जुजाने ।
 भगो वा गोभिर्यमेमनज्यात्सो अस्मै चारुंछदयदुत स्वात् ॥४॥
 इयं सा भूया उषसामिव क्षा यद्ध भ्रूमन्तः शर्वसा सुमार्यन् ।
 अस्य स्तुतिं जेरितुभिर्लमाणा आ नः शुग्मास् उर्प यन्तु वाजाः ॥५॥

B २ C 11

अस्येदेपा सुमतिः पप्रधानामवत्पुष्ट्या भूमना गौः ।
 अस्य सनीत्या असुरस्य योनौ समान आ भरणे विभ्रमाणाः ॥६॥
 किं स्विद्धन् क उ स वृक्ष आस यतो यावापृथिवी निष्टुतुः ।
 संतस्थाने अजरे इतर्कती अहानि पूर्वोरुषस्तो जरन्त ॥७॥
 नैतावेदेना परो अन्यदस्त्वुक्षा स यावापृथिवी विभर्ति ।
 त्वचै पवित्रै कृणुत स्वधावान्यर्दी सूर्यं न हरितो वहन्ति ॥८॥

pāri cin mārto drāvīṇam mamanyād ṛi-
 tāsyā pathā nāmasā vivāset | utā svēna krātunā sām vadeta
 srēyāṅsam dākṣham mānasā jagṛibhyāt || 2 || ādhāyi dbhīr
 āsasṛigram āṅṣas tīrthē nā dasmām ūpa yanty ūmah | abhy
 ānasma suvitāsya sūshām nāvedaso amṛtānām abhūma
 || 3 || nityas cākanyāt svāpatir dāmūnā yasmā u devāḥ savitā
 jajāna | bhāgo vā gōbhīr aryamēm anajyāt sō asmai cāruḥ
 chadayad utā syāt || 4 || iyām sā bhūyā ushāsām iva kshā
 yād dha kshumāntaḥ śāvasā samāyan | asyā stutīm jaritūr
 bhikṣhamāṇā ā naḥ śagmāsa ūpa yantu vājāḥ || 5 || २ ||

asyēd eśhā sumatiḥ paprathānābhavat pūrvyā bhūmana
 gaūḥ | asyā sāmīlā āsurasya yonau samānā ā bhāraṇe bi-
 bhramāṇāḥ || 6 || kīm svid vānam kā u sā vṛikṣhā āsa yāto
 dyāvāpṛithivī nishṭatakshūḥ | samptasthānē ajire itānti āhani
 pūrvīr ushāso jaranta || 7 || naitāvad enā pārō anyād asty
 ukshā sā dyāvāpṛithivī bibharti | tvācam pavitraṁ kṛiṇta
 svadbāvān yād im sūryam nā harīto vāhanti || 8 ||

Let a mortal be first desirous of obtaining wealth and strive to win it by truthful means and sacrifice and his own mental insight, and let him finally earn it with his wisdom and virtuous efforts. ²

When the plan to be executed is ready, the invigorating aids approach themselves to the noble destroyer of evils like waters carrying the boats. May we obtain the heavenly happiness and be worthy of experiencing immortal bliss. ³

May the eternal lord, the possessor of wealth and of generous mind be willing to bestow happiness to the person created by the impeller divine. May the gracious lord, the ordainer, bless him with wisdom. May other splendrous divines be inclined to favour him. ⁴

When the glorious men assemble, may our praise be accessible to them as the dawns approach the earth. May the men of wisdom, the dispensers of happiness, come to us, soliciting the laudation of this worshipper. ⁵

May this most gracious and eternal life-giving divine speech impart extensive knowledge to us. May it come to all of a common dwelling, sustained on common provisions. ⁶

What is the forest, and which is the tree, out of which the divine (powers) have fabricated heaven and earth, ever stationary, undecaying and getting protection? Through numerous days and dawns, men have been praising the supreme Lord for this. ⁷

Not only this, there is another greater (power) beyond them; he is the creator, He sustains heaven and earth, with His divine power, He makes all bodies pure even before the horses carry the chariot of the sun. ⁸

स्तेगो न धामलेति पृथ्वीं मिहं न वातो वि हं वाति भूमं ।
 मित्रो यत्र वरुणो अज्यमानोऽमिर्वने न व्यसृष्ट शोकम् ॥९॥
 स्तरीर्यत्सूतं सद्यो अज्यमाना व्यथिरव्यथीः कृणुत स्वगोपा ।
 पुत्रो यत्पूर्वं पित्रोर्जनिष्ट श्रम्यां गौर्जगार यद्दं पृच्छान् ॥१०॥
 उत कष्वं नृषदः पुत्रमाहुरुत श्यावो धनमादत्त वाजी ।
 प्र कृष्णाय रुद्रापिचुतोर्ध्वकृतमत्र नकिरस्मा अपीपेत् ॥११॥

stego ná

kshám áty eti prithvīm mīhaṃ ná vāto ví ha vāti bhūma |
 mitró yātra varuṇo ajyāmāno 'gnir vāne ná vy āsrishṭa śo-
 kam || 9 || starīr yāt sūta sadyo ajyāmānā vyāthir avyathīḥ
 kṛiṇuta svāgopā | putró yāt pūrvah pitrór jānishṭa śamyāṃ
 gaur jagāra yād dha prichān || 10 || utā kṣvaṃ nṛishādah
 putrām āhur utā śyāvō dhanam ādatta vājī | prā kṛish-
 nāya rūśad apinvatōdhar ritām ātra nākir asmā apīpet
 || 11 || ॥

(३२) द्वारिषां सूक्तम्

(१-९) नवचंस्यास्य सूक्तस्यैव नृषः कवयः क्रविः । इन्द्रो देवता । (१-९) प्रथमादिषडध्यां ऋग्वेदी,

(१-९) पञ्चमादिषडध्यां अथर्ववेदी ।

॥३२॥

प्र सु गमन्तां धियसानस्यं सक्षणिं वरेभिर्वरैर्ऽभि पु प्रसीदतः ।
 अस्माकमिन्द्र उभयं जुजोषति यत्सोम्यस्यान्धसो बुबोधति ॥१॥
 वीन्द्र यासि दिव्यानि रोचना वि पाथिवानि रजसा पुरुष्टुत ।
 ये त्वा वहन्ति सुहृध्वरौ उप ते सु वन्वन्तु वग्नुनौ अराधसः ॥२॥
 तदिन्मे छन्त्सद्वपुषो वपुष्टरं पुत्रो यजानं पित्रोरधीषति ।
 जाया पतिं वहति वग्नुनां सुमत्पुंस इन्द्रो बहनुः परिष्कृतः ॥३॥

32.

Prá sú gmanṭā dhiyasānāsya sakshāṇi varēbhīr varāu
 abhī shū prasīdataḥ | asmākam indra ubhāyam jujoshati yāt
 somyāsyāndhaso būbodhati || 1 || vīndra yāsi divyāni rocanā
 ví pārthivāni rājasā purushtuta | yé tvā vāhanti mūbur
 adhvarāṇ ūpa té sú vanvantu vagyanāṇ arādhāsah || 2 || tād
 in me chantsat vāpusho vāpushtaram putró yāj jānam pi-
 trór adhīyati | jāyā pātiṃ vabati vagnūnā sumāt puṇsā id
 bhadro vabaṭūḥ pārishkritah || 3 ||

The sun with its rays does not pass beyond the broad earth, the wind does not drive the rain far from the earth. As the sun and the manifested moon disperse their radiance, likewise the fire divine spreads its flames in the forest. 9

The cow, apparently barren, suddenly gets impregnated and delivers the calf after labour pains, that soon subside, and she feels self-secured. The child so born is the fire, with heaven and earth as its parents. The earth prior to the birth of the child, bears it in the Sami wood and priests constantly inquire about the calf. 10

They call the clouds as the son of fire; the fast-moving sun is the granter of riches, and bestows splendour and wealth to the farmer; it is he who sprinkles the milk of the brilliant udder of the earth for the farmer. No other power can accomplish it. 11

32

The resplendent Lord sends His fast-moving blessings to the service of the worshipper who is expecting His arrival. May He come to the worshipper who propitiates Him by excellent adorations. The Lord accepts both (devotion and homage) since He recognises the taste of these gifts. 1

O resplendent Lord (or the sun), adorned by all, you pervade the luminaries of heaven and earth with your lustre; may the (horses) that repeatedly bring you to our place of worship, be pleased by our presents and bring affluence to us, who are not rich. 2

While the child is born to the parent, it is the most beautiful. The wife brings the husband to her side, and with sweet-words speaks; man's auspicious fortune is perfected only as marriage. 3

तदित्स्रस्रस्यमभि चारु दीधय गावो यच्छासन्वहतुं न धेनवः ।
 माता यन्मन्तुर्युधस्य पुर्याभि वाणस्य सप्तधातुरिजनः ॥४॥
 प्र वोऽच्छा रिरिचे देवयुषदमेको रुद्रेभिर्याति तुर्वणिः ।
 जरा वा येष्वमृतेषु दावने परि न उमेभ्यः सिञ्चता मधु ॥५॥

॥ ३ ॥

निधीयमानमपंगूळहमप्सु प्र मे देवानां व्रतपा उवाच ।
 इन्द्रो विद्वां अनु हि त्वा चक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥६॥
 अक्षेत्रवित्क्षेत्रविदं ह्यप्राद् स प्रैति क्षेत्रविदानुशिष्टः ।
 एतद्दे भद्रमनुशासनस्योत स्तुतिं विन्दत्यञ्जसीनाम् ॥७॥
 अद्येदु प्राणीदममग्निमाहापीवृतो अधयन्मातुरुधः ।
 एमेनमाप जरिमा युवानमहेल्वसुः सुमना बभूव ॥८॥
 एतानि भद्रा कलश क्रियाम कुरुश्रवण ददतो मघानि ।
 दान इदो मघवानः सो अस्त्वयं च सोमो हृदि यं बिभर्मि ॥९॥

॥ इति सप्तमाहणे सप्तमोऽध्यायः ॥

[सप्तमाध्याये वर्गः ३०, सूक्तानि १४, अक्षरा १५३]

tād it sadhāstham abhī
 cāru didhaya gāvo yāc chāsan vahatūm nā dhenāvah | mātā
 yān māntur yūthāsya pūrvyābhi vāṇāsya saptādhātur i jā-
 nah ॥ 4 ॥ prā vó 'chā ririce devayúsh padām éko rudrébhir
 yāti turvāṇiḥ | jarā vā yéshv amṛiteshu dāvāne pári va
 ūmebhyah siñcatā mādhu ॥ 5 ॥ 29 ॥

nidhiyāmānam āpagūlham apsú prā me devānām vra-
 tapā uvāca | indro vidvān ānu hí tvā cacāksha tēnāham
 agne ānuṣiṣṭa āgām ॥ 6 ॥ ākshetravit kshetravidam hy
 āprāt sá prafti kshetravidānuṣiṣṭah | etād vai bhadrām
 anuśāsanasyotā srutīm vindaty añjasīnām ॥ 7 ॥ adyéd u prā-
 nīd āmamann imābhāpivrito adhayan mātūr ūdhah | ém enam
 āpa jarimā yuvānam āheḷan vāsuh sumānā babbhūva ॥ 8 ॥
 etāni bhadrá kalasa kriyāma kuruśravaṇa dādato maghāni |
 dānā id vo maghavānah só astv ayām ca sómo hṛidī yām
 bibharmi ॥ 9 ॥ 30 ॥

O resplendent Lord, may you shine on this elegant chamber where our inspiring prayers desire your approach at the sacred worship as milch - kine desire their stalls; and where we have an affectionate mother and where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice. 4

The pious worshipper, aspiring for divinity, reaches the place of worship earlier than others. (The resplendent Lord), the quick-moving one, the chief, reaches there with Nature's vital principles and sprinkles sweet elixir for protecting immortal divine powers. 5

The enlightened guardian of the sacred worship of the divine power tells me that new child (fire divine) has been lying concealed in the waters. The learned preceptor surely knows you very well and instructed by him, O fire divine, I also have come to know all about you. 6

One who knows not the true path inquires from one, who knows it; and directed by the skilful guide, he travels onward; this is, in truth, the blessing of instructions got from others and thereby one finds the straight path that leads directly forward. 7

Now he (the sun) breathes, and his thoughts go to various things, and enveloped in splendour he sucks the bosom of his mother. In his youth, he attains, as if, the old age and without effort, he becomes gentle, generous and well-disposed. 8

O cosmic divine pitchers (the sun, or the Lord), the hearer of the praises, the giver of riches, let us perform these noble deeds. May He, O noble men, be the donor of affluence to you and may his lord enshrined in our hearts, give you rewards. 9

अथाष्टमोऽध्यायः ॥

(३३) ऋषिर्वा सृक्तम्

(१-९) नवर्षस्यास्य सृक्तत्वैवैकः कवयः कविः । (१) प्रथमर्षो विश्वे देवाः, (२-३) द्वितीयाद्वितीयपर्यन्तः,
 (४-९) ऋतुर्षीषश्चाम्बोक्षासदस्यवस्य कुरुभवन्त्यश्च दानस्तुतिः, (१-९) पशुपादिषत्तृणाश्च वैशातिपि-
 क्षममन्त्रा देवताः । (१) प्रथमर्षस्त्रिष्टुप्, (२-३) द्वितीयाद्वितीययोः प्रगायः (द्वितीयाया
 हृत्ती, द्वितीयायाः सतोहृत्ती), (४-९) ऋतुर्ष्यादि-
 तृषदस्य च गायत्री उन्मांसि ॥

- ११ प्र मा युयुज्रे प्रयुजो जनानां वहामि स्म पुष्पमन्तरेण ।
 विश्वे देवासो अध मामरक्षन्तुः शामुरागादिति घोष आसीत् ॥१॥
 सं मा तपन्त्यमितः सपत्नीरिव पशवः ।
 नि बोधते अमर्तिर्नमता जसुर्वेन वैवीयते मृतिः ॥२॥
 मूषो न शिश्ना व्यदन्ति माघ्यः स्तोतारं ते शतक्रतो ।
 सकृत्सु नो मघवन्निन्द्र मृळयाधा पितेव नो भव ॥३॥
 कुरुश्रवणमावृणि राजानं त्रासदस्यवम् । मंहिष्ठं वाघतामृषिः ॥४॥
 यस्य मा हरितो रथे तिस्रो वहन्ति साधुया । स्तवै सहस्रदक्षिणे ॥५॥
- १२ यस्य प्रस्वादसो गिर उपमश्रवसः पितुः । क्षेत्रं न रण्वमुचुपे ॥६॥
 अधि पुत्रोपमश्रवो नपान्मित्रातिथेरिहि । पितुष्टे असि वन्दिता ॥७॥

33.

Prá mā yuyujre prayújo jánānāṃ váhāmi sma pūshā-
 nam ántareṇa | víṣve devāso ádha mām arakshān dñhṣāsaur
 ágād íti ghóssha āsīt || 1 || sām mā tapantý abhítāḥ sapátnir
 iva páreṣavaḥ | ní bhādhate ámatir nagnátā jásur vér ná ve-
 víyate matīḥ || 2 || mūṣho ná ṣiṣṇā vy ádanti mādhyā sto-
 táraṃ te śatakrato | sakṛít sú no maghavann indra mṛṇa-
 yádha pítēva no bhava || 3 || kuruśrávaṇam āvṛiṇi rájanam
 trāsadasyavam | mánishthāṃ vāghátām ṛshih || 4 || yásya
 mā harito ráthe tísro váhanti sādhyá | stávaḥ sabhāsada-
 kshine || 5 || १ ||

yásya prásvādaso gíra upamáśravasaḥ pítūḥ | kshétram
 ná raṇvám ūcúshe || 6 || ádhi putropamaśravo nāpān mītrā-
 tithēr ihi | pítūsh ṭe asmi vanditá || 7 ||

The urgings of the people inspire me, and by the nearest way, I bring you the nourishing Lord; "May all divine forces protect me; the unconquerable comes here as my refuge" - such a cry is heard all around. 1

My ribs pain me on both sides, like rival wives; disease, nakedness and exhaustion afflict me; my mind flutters like a bird. 2

As at weaver's thread, afflictions are consuming me, O performer of hundreds of noble deeds. May you O bounteous Lord, have mercy on me; be to us as a father. 3

I, the sage, solicit protection of the munificent prince, always prepared to listen, the source of strength and the one who is a terror to wicked. 4

I praise him at the ceremony, where three vital energies, yoked in the chariot of body, carry us nicely forward to the place of work or worship, in which the presents to us thousands of rewards. 5

(I praise) that extremely famous person, the words of whose father have been sweet like a pleasant field given to a beggar, (or to one who needs and prays for). 6

O man of unprecedented fame, come to me, a son of royal ancestry, dear to all guests. I am your late father's eulogist. 7

यदीशीया॒मृता॑नामु॒त वा म॒र्त्याना॑म् । जी॒वेदि॒न्मघ॑वा म॒म ॥८॥
न दे॒वाना॑म॒र्ति मृतं॑ श॒तात्मा॑ च॒न जी॑वति । त॒था यु॒जा वि वा॑वृते ॥९॥

yád īśiyāmṛitānām
ntā vā mārtyānām | jīved in maghāvā máma || 8 || ná devā-
nām āti vratām śatātmā canā jivati | tāthā yujā ví vāvṛite
|| 9 || 2 ||

(३४) वतुर्लिखं सूनम्

(१-१४) वतुर्दशचम्यास्य सूनम्येवूषः कवयो मौजवानक्षो वा क्रपिः । (१, ७, ९, १२) प्रथमासप्तमीनवमी-
द्वादशीनामृषामक्षाः, (२-१, ८, १०-११, १४) द्वितीयादिपञ्चानामष्टमीदशम्येकादशीचतुर्दशीनामक्षा-
कितवनिन्दा, (१३) ययोदस्याश्च कृषिर्देवताः । (१-१, ८-१४) प्रथमादिचतुर्दशमष्ट्यादिलक्षणाश्च
विष्णुः, (५) सप्तम्याश्च वगती छन्दसी ॥

३३

प्र॒वे॒षा मां बृ॒हतो मा॑दयन्ति प्र॒वाते॑जा इ॒रिणे॑ व॒र्षे॒तानाः॑ ।
सोम॑स्येव मौज॒वत॑स्य भ॒क्षो वि॒मीद॑को जा॒गृ॒विर्मह्य॑मच्छान् ॥१॥
न मां मि॑मेषु न जिही॒ळ ए॒षा शि॒वा स॒खिम्य॑ उ॒त मह्य॑मासीत् ।
अक्ष॑स्याहमे॒कप॑रस्य हे॒तोरनु॑म॒तामप॑ जा॒याम॑रोधम् ॥२॥
हे॒ति श्व॑श्रूरप जा॒या रु॒णद्धि॑ न नो॒धितो॑ वि॒न्दते॑ म॒र्द्धितार॑म् ।
अश्व॑स्येव ज॒रतो॑ व॒स्यस्य॑ नाहं वि॒न्दामि॑ कि॒तव॑स्य भो॒गम् ॥३॥
अ॒न्ये जा॒यां परि॑ मृ॒शन्त्य॑स्य यस्या॒गृध्र॑दे॒ने वा॒ज्यः॑क्षः ।
पि॒ता मा॒ता आ॒तर ए॒नमाहु॑र्न जा॒नीमो॑ न॒यता॑ ब॒द्धमे॑तम् ॥४॥

३४.

Prāvepā mā bṛihatō mādayanti prāvātejā iriṇe vārvṛi-
tānāḥ | sōmasyeva maujavatasya bhakshō vibhīdako jāgrivir
māhyam achān || 1 || nā mā mimetha nā jibhila cshā śivā
śakhibhya ntā māhyam āsit | akshāsyāhām ekaparasya he-
tōr ānuvratām āpa jāyām arodham || 2 || dvēshṭi śvasṛir
āpa jāyā ruṇaddhi nā nāthitō vindate mardhitāram | śva-
syeva jārato vāsnyasya nāhām vindāni kṭavāsya bhōgam
|| 3 || anye jāyām pari mṛṣanty asya yāsyāgṛidhad vēdane
vājy ākshāḥ | pitā matā bhrātara enam āhur nā jānīmo nā-
yatā baddhām etām || 4 ||

If I had a control over immortals, or over mortals, then my noble prince (your liberal father) would have been living still. ॥

No one lives, even if he had hundredfold acquisitions, beyond the limit fixed by the divine powers; so, every one has to part with his friends. १

34

(The gambler says:) The large swiftly-rolling dice make me happy as they turn on the table like torrents rolling on a precipice flowing in a desert. The exciting dice are dear to me as the taste of exhilarating herbs grown on mountains. ॥

She (my wife) has never been angry with me; nor she is overcome with shame ever. She has been always kind to me and my friends. Yet, for the sake of one or the other die, I alienated my own devoted wife. २

My wife opposes me and her mother reviles me. The wretched man finds none to comfort him. I do not experience any joy of the gamester any more, and for these matters, I am now as a highly-prized horse, who has grown old and feeble. ३

Others caress the wife of him whose wealth the potent dice have swallowed. His mother, father, brothers, all declare: "We know him not, arrest him and take him with you." ४

यदादीप्ये न दंविषाम्येभिः परायद्भयोऽव हीये सखिभ्यः ।
न्युप्ताश्च बभ्रवो वाचमकृतै एमीदेषां निष्कृते जारिणीव ॥५॥

सुभामेति कितवः पृच्छमानो जेष्यामीति तन्वांशु शूशुजानः ।
अक्षासो अस्य वि तिरन्ति कामं प्रतिदिधे दधत् आ कृतानि ॥६॥
अक्षास इदंशुशिनो नितोदिनो निष्कृत्वानस्तपनास्तापयिष्णवः ।
कुमारदेश्णा जयतः पुनर्हणो मच्चा संपृक्ताः कितवस्य बर्हणा ॥७॥
त्रिपञ्चाशः क्रीळति घात एषां देव इव सविता सत्यधर्मा ।
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति ॥८॥
नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्त सहन्ते ।
दिव्या अङ्गारा हरिणि न्युप्ताः शीताः सन्तो हृदयं निर्देहन्ति ॥९॥
जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्त्वित् ।
ऋणावा बिभ्यद्वनमिच्छमानोऽन्येषामस्तसृप नक्तमेति ॥१०॥

स्त्रियं दृष्ट्वयं कितवं ततापान्येषां जायां सुकृतं च योनिम् ।
पूर्वाहि अश्वान्युयुजे हि बभ्रून्तो अमेरन्ते वृषलः पपाद ॥११॥

yád ādīdhye ná davishāny ebhih
parāyādibhyó 'va hīye sákhibhyaḥ | nyūptāṣ ca babhrávo
vácam ákratañ éuīd eshām nishkrítām jārīṇīva || 5 || ३ ||

sablām eti kitavāḥ prichāmāno jeshyānīti tanvā gūṣu-
jānaḥ | akshāso asya ví tiranti kāmam pratidīvne dádbata
á krítāni || 6 || akshāsa íd aūkuśno nitodīno níkrítvānas tá-
panās tāpayishpāvaḥ | kumārādeshpā jāyataḥ punarhāṇo
mādhvā sāmpriktāḥ kitavāsya barhāṇā || 7 || tripañcāśāḥ
krīḷati vrāta eshām devā iva savitā satyādharmā | ugrāsya
cin manyāve ná namante rájā cid ebhyo náma ít kṛīṇoti
|| 8 || nīcā vartanta upāri sphuranty abastāso hástavantam
sahante | divyā āngārā íriṇe nyūptāḥ śītāḥ sánto hrīdayam
nśr dahanti || 9 || jāyā tapyate kitavāsya hīnā mātā putrásya
cārataḥ kvā svit | řīṇāvā bíbhyad dhānam ichāmāno 'nyé-
shām ástam úpa náktam eti || 10 || ४ ||

striyam drishtvāyā kitavām tatāpānyeshām jāyām sú-
krítam ca yónim | pūrvālné āśvān yuyujé hí babhrūn só
amér ánte vṛishalāḥ papāda || 11 ||

Many a time, I contemplate, I resolve, I shall not play with these any more; my friends depart from me, and leave me lonely. When the brown dice are thrown on the board, and rattle, then hearing the sound, I also hasten to that accustomed place like a fond girl. 5

The gamester seeks the gambling house; others burning with enthusiasm, he asks for himself: "shall I be lucky (this time)?" The dice increase his passion for play, as he practices the art (of gambling), staking his money against his rival participants. 6

Dice verily are armed with hooks, with goads and driving hooks, deceiving, tormenting, and causing grievous woe. They give frail gifts and then destroy the man who wins; they are tipped with honey and finally take away from the gambler all his money. 7

The aggregate fifty-three of these dice keep moving and playing like a divine truth or like the sun; they bend not even before the wrath of any, however, violent. The ruling king himself pays homage and reveres them. 8

Downward they roll and then spring quickly upward; though handless, they force the man who has hands to serve them. Cast upon the dice-board like lumps of magic charcoal, though cold themselves, they burn the heart to ashes. 9

The gambler's wife is left forlorn and wretched; the mother mourns for the son, who wanders homeless involved in debt, in constant fear, hankering after wealth; he goes forth by night unto the home of strangers. 10

The gamester suffers regret when he observes happy wife and well-ordered home of others; yet in the forenoon, he gets on the town-steeds and at night, the sinner lies down near the fire. 11

यो वः सेनानीर्महतो गुणस्य राजा व्रातस्य प्रथमो बभूव ।
 तस्मै कृणोमि न धनां रुणध्मि दशाहं प्राचीस्तदृतं वदामि ॥१२॥
 अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
 तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमय्यः ॥१३॥
 मित्रं कृणुष्वं खलु मूळतां नो मा नो घोरेण चरतामि धृष्णु ।
 नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितो न्वस्तु ॥१४॥

yó vah̐ senānīr maható

gṇāsya rājā vrátasya prathamó babhūva | tasmai kṛṇomi
 ná dhānā ruṇadhmi dāśāham̐ prācis tād̐ rītām vadāmi || 12 ||
 akṣhāir mā́ divyaḥ kṛṣhīm̐ it̐ kṛṣhasva vitté ramasva bahú
 mānyamānaḥ | tatra gāvaḥ kitava tatra jāyā́ tām me ví
 chashṭe savitāyām̐ aryāḥ || 13 || mitrām̐ kṛṇudhvam̐ khālu
 mṛilātā no mā́ no ghorēṇa caratābhī dhṛishṇū | ní vo nú
 manyūr̐ viśatām̐ ārātir̐ anyó babhrūṇām̐ prasitau̐ nv̐ astu
 || 14 || ॥

(३५) पञ्चमिं सूक्तम्

(१-१५) चतुर्विंशत्यास्य सूक्तस्य पञ्चमो सूक्तः क्रमिः । विभे देवा देवताः । (१-१२) प्रथमादि-
 द्वावसप्तमौ वसन्ती, (१३-१५) बभ्रुवसौ चतुर्विंशत्योश्च त्रिपुरा वसन्ती ॥

अबुध्रमु त्य इन्द्रवन्तो अमयो ज्योतिर्मरन्त उषसो व्युष्टिषु ।
 मही यावापृथिवी चैतानामपोऽथा देवानामव आ वृणीमहे ॥१॥
 दिवस्पृथिव्योरव आ वृणीमहे मातृन्तिन्धुन्पर्वताञ्चर्यणावतः ।
 अनागास्त्वै सूर्येषुषासमीमहे भद्रं सोमः सुवानो अथा कृणोतु नः ॥२॥
 यावा नो अय पृथिवी अनागसो मही त्रियेतां सुविताय मातरा ।
 उषा उच्छन्त्यप बाधतामघं स्वस्त्यग्निं समिधानमीमहे ॥३॥

35.

Abudhram u tyá indravanto agnāyo jyótir bháranta
 ushāso vyūshṭishu | mahí dyāvāpṛithiví cetatām apo 'dyā
 devānām̐ āva ā̐ vṛṇīmabe || 1 || divāspṛithivyór̐ āva ā̐ vṛṇi-
 mahe mātṛīn̐ sīndhūn̐ párvatāñ̐ charyanāvataḥ | anāgāstvam̐
 sūryam̐ ushāsam̐ imahe bhadram̐ sōmaḥ̐ suvāno̐ adyā́ kṛi-
 notu naḥ̐ || 2 || dyāvā́ no̐ adyā́ pṛithiví́ anāgaso mahí trāye-
 tām̐ suvitāya mātārā | ushā́ uchānt̐y̐ āpa bādhatām̐ aglūm̐
 svasty̐ āgnīm̐ samidhānām̐ imahe || 3 ||

(The gambler speaks:) "O dice, I offer salutations to him who has been the great captain of the mighty army of dice, the chief lord of your host. I shall not provide him with wealth, I raise my hand to the east (in vow), I speak the truth". 12

O gambler, play not with dice, cultivate your corn-land, enjoy the benefits, and deem wealth so acquired as enough. There are your cattle, your cow, your wife; this is the truth, that the impeller Lord declares. 13

Be friends with us, bestow upon us happiness, approach us not with your terrific fierceness; let your anger fall upon our enemies, and let the brown dice make our enemies their captive. 14

35

These fires, associated with the resplendent sun, bringing their radiance, at the breaking of the dawn, are awake. May the great heaven and earth be cognizant of our noble work. We solicit today the protection of all Nature's bounties. 1

We solicit the protection of heaven and earth, of motherly rivers, of the mountains and lakes, of the sun and the dawn and blessings to keep us free from sin. May the flowing divine elixir bring us bliss today. 2

May the great maternal heaven and earth, preserve us free from sin for peace and happiness. May the opening dawn drive away our sin. We pray to the enkindled fire divine for our welfare. 3

इयं न उक्षा प्रथमा सुदेव्यं रेवत्सन्निभ्यो रेवती व्युच्छतु ।
 आरे मनुं दुर्विदत्रस्य धीमहि स्वस्त्यग्निं समिधानमीमहे ॥४॥
 प्र याः सिस्रते सूर्यस्य रश्मिभिर्ज्योतिर्भरन्तीरुपसो व्युष्टिषु ।
 भद्रा नो अय श्रवंसे व्युच्छत स्वस्त्यग्निं समिधानमीमहे ॥५॥
 अनमीवा उषस आ चरन्तु न उद्भयो जिहतां ज्योतिषा बृहत् ।
 आयुसातामश्विना तृतुजि रथं स्वस्त्यग्निं समिधानमीमहे ॥६॥
 श्रेष्ठं नो अय संवित्वरेण्यं भागमा सुव स हि रन्नघा असि ।
 रायो जनित्री धिषणासुपं ब्रुवे स्वस्त्यग्निं समिधानमीमहे ॥७॥
 पिपर्तु मा तदृतस्य प्रवाचनं देवानां यन्मनुष्या उ अमन्महि ।
 विश्वा इदुक्षाः स्पृक्षुदेति सूर्यः स्वस्त्यग्निं समिधानमीमहे ॥८॥
 अद्देषो अय बर्हिषः स्तरीमणि ग्राव्णां योगे मन्मनः सार्ध ईमहे ।
 आवित्यानां शमीणि स्या भुरण्यसि स्वस्त्यग्निं समिधानमीमहे ॥९॥
 आ नो बर्हिः सधमादे बृहद्वि देवो ईळे सादया सप्त होतृन् ।
 इन्द्र मित्रं वरुणं सातये भर्गं स्वस्त्यग्निं समिधानमीमहे ॥१०॥

iyám na usrá pra-

thamā sudevyām revāt sanibhyo revāti vy ūchatu | āre
 manyūm durvidātrasya dhīmahi svasty āgnīm samidhānām
 imahe || 4 || prā yāḥ sísrate sūryasya raśmibhir jyótir bhá-
 rantīr ushāso vyūshṭishu | bhadrá no adyá śrávase vy ūchata
 svasty āgnīm samidhānām imahe || 5 || ॥

anamivā ushāsa ā carantu na úd agnāyo jihatām jyó-
 tishā bhīhāt | āyukshātām aśvinā tūtujim rātham svasty
 āgnīm samidhānām imahe || 6 || śrēshṭham no adyá savītar
 vāreṇyam bhāgām ā suva sá hí ratnadbā āsi | rāyó jāni-
 trīm dhishānām ūpa bruve svasty āgnīm samidhānām imahe
 || 7 || pīpartu mā tād ṛitāsyā pravācanam devānām yān ma-
 nushyā āmanmahi | vīśvā id usrá spā | úd eti sūryaḥ svasty
 āgnīm samidhānām imahe || 8 || adveshó adyá barhīsha stá-
 rimaṇi grāvṇām yóge mánmanah sādha imahe | ādityānām
 sārmaṇi sthā bhuranyasi svasty āgnīm samidhānām imahe
 || 9 || ā no barhīḥ sadhamāde bhīhād divī devān ilc sūdāyā
 saptā hótṛin | indram mitrām vāruṇam sātāye bhāgam
 svasty āgnīm samidhānām imahe || 10 || ॥

May at the opening of the day, the possessor of wealth bring to us the host of gracious divine bounties. May it richly shine for us who strive to obtain wealth and wisdom. May we keep the wrath of the wicked away. We pray to the enkindled fire divine for our welfare. 4

Dawns, who are associated with the bright auspicious beams of the sun, bringing light at the opening of the day, shine upon us for our subsistence. We pray to the enkindled fire divine for our welfare. 5

May the salutary dawns hasten to us; let our fires mount upward with a lofty blaze. The twin-divines have harnessed their swift-moving cosmic chariot. We pray to the kindled fire divine for our welfare. 6

O divine impeller (the sun), bestow upon us an excellent and choicest portion of the wealth of radiance, which you have been munificently dispensing. I invoke the inspirer of intellect, the granter of the wealth and wisdom. We pray to the kindled fire divine for our welfare. 7

May this utterance of the divine forces in respect of the eternal law, acknowledged to men, offer me protection. The sun goes up visiting all the lustre of the dawn. We pray to the enkindled fire divine for our welfare. 8

For our welfare, we solicit the benevolent sunshines, over-spread in the vast firmament rich in clouds. May you, associating with solar radiations, discharge your duties (in various seasonal months). We pray to the enkindled fire divine for our welfare. 9

On this our sacred place of work and worship, spacious and bright, may all divine powers assemble with delight; may we adore seven ministrant priests; may we invoke the sun, ocean, moon and wind for our gain. We pray to the kindled fire divine for our welfare. 10

॥८४॥

त आदित्या आ गता सर्वतातये वृधे नो यज्ञमवता सजोपसः ।
 बृहस्पतिं पूषणमश्विना भगं स्वस्त्यग्निं समिधानमीमहे ॥११॥
 तन्नो देवा यच्छत सुप्रवाचनं छदिरोदित्याः सुभरं नृपाय्यम ।
 पश्वे तोकाय तनयाय जीवसे स्वस्त्यग्निं समिधानमीमहे ॥१२॥
 विश्वे अद्य मरुतो विश्वं ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
 विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥१३॥
 यं देवासोऽवध वाजसातो यं त्रायध्वे यं पिपृथात्यंहः ।
 यो वो गोपीथे न भयस्य वेदु ते स्याम देववीतये तुरासः ॥१४॥

tā ādityā ā gatā sarvātātaye vṛidhē no yajñām avatā
 ajoshasah | bṛhaspátim pūshánam aśvínā bhágam svasty
 āgnīm samidhānām imabe || 11 || tán no devā yachata su-
 pravācanām chardír ādityāḥ subhāram nṛpāyyam | páṣve
 lokāya tánayāya jīvāse svasty āgnīm samidhānām imabe
 | 12 || víṣve adyā marúto víṣva ūtí víṣve bhavantv agnā-
 yaḥ sāmiddhāḥ | víṣve no devā ávasā gamantu víṣvam astu
 dráviṇam vájo asmé || 13 || yām devāsó 'vatha vājasātau
 yām tráyadhve yām pipṛitháty áñbah | yó vo gopīthé ná
 bhayásya véda té syāma devāvītaye turāsah || 14 || ॥

(३५) बद्विंश मूलम्

(१-१४) बृहस्पतिं स्वस्त्यग्निं पूषणं वाजसातो तुरा ऋषिः । विश्वे देवा देवताः । (१-१३) अग्नयः ।
 द्वावर्षा भगती, (१३-१४) अयोवशी बृहस्पतिश्च मिदुष उन्वसी ॥

॥८५॥

उषासानक्ता बृहती सुपेशसा यावाक्षामा वरुणो मित्रो अर्यमा ।
 इन्द्रं हुवे मरुतः पर्वतो अप आदित्यान्वावापृथिवी अपः स्वः ॥१॥
 योश्च नः पृथिवी च प्रचेतस ऋतावरी रक्षतामंहसो रिषः ।
 मा दुर्विदत्रा निश्चैतिर्न ईशत तदेवानामवो अद्या वृणीमहे ॥२॥

86.

Ushāsānāktā bṛihatī supēśasā dyāvākshāmā vāruṇo mi-
 tró aryamā | índram huve marútaḥ párvatāñ apā adityān
 dyāvāpṛithiví apāḥ svāḥ || 1 || dyáuṣ ca naḥ pṛithiví ca prá-
 cetasa rítāvarī rakshatām áñhaso rishāḥ | mā durvidātrā
 nīrītir na īśata tād devānām āvo adyā vṛiṇīmahe || 2 ||

O sunshines (of seasonal months), O well-pleased, come to our ceremony to bless our noble deeds of universal good for granting protection and for our growth. We adore the supreme protector, the nourisher, the twin divines and the gracious Lord. We pray the enkindled fire divine for our welfare. ¹¹

O divine sunshines, bestow upon us an excellent, spacious, man-protecting dwelling for our cattle, our sons and our grandsons for a comforting living. May we pray to the enkindled fire divine for our welfare. ¹²

May all vital elements and all (bounties) be near us today for our protection; may all the divine forces come to us for our preservation, and may all the wealth and food be ours. ¹³

O divine forces, he whom you protect in the struggle, he whom you rescue from afflictions and sin knows no fear under your protection. May we be in the affectionate regards of Nature's bounties. ¹⁴

36

I invoke the vast and beautiful dawn and night, heaven and earth, the ocean and the sun, with the ordainer, the lord of lightning and the clouds, the mountains, the waters, the solar rays, celestial and terrestrial regions, the vapours of the firmament and all the regions beyond. ¹

May the wise and truthful heaven and earth keep us in safety from distress and from the malignant. Let not the malevolent and wicked rule over us. We solicit today the protection of Nature's bounties. ²

विश्वस्मान्नो अदितिः पातृहंसो माता मित्रस्य वरुणस्य रेवतः ।
 स्वर्वज्योतिरवृकं नशीमहि तदेवानामवो अद्या वृणीमहे ॥३॥
 ग्रावा वदन्नपु रक्षीसि सेधतु दुष्वप्यं निर्रिति विश्वमन्निणम् ।
 आदित्यं शर्म मरुतामशीमहि तदेवानामवो अद्या वृणीमहे ॥४॥
 एन्द्रो बर्हिः सीदतु पिन्वतामिळा बृहस्पतिः सारमिर्ऋको अर्चतु ।
 सुप्रकेतं जीवसे मन्म धीमहि तदेवानामवो अद्या वृणीमहे ॥५॥

॥ ३ ॥ दिविस्पृशं यज्ञमस्माकमग्निना जीराध्वरं कृणुतं सुन्नमिष्टये ।
 प्राचीनरश्मिमाहुतं घृतेन तदेवानामवो अद्या वृणीमहे ॥६॥
 उप ह्वये सुहवं मारुतं गणं पावकमृष्वं सख्याय शंभुवम् ।
 रायस्पोषं सौश्रवसाय धीमहि तदेवानामवो अद्या वृणीमहे ॥७॥
 अपां पेरं जीवधन्यं भरामहे देवान्यै सुहवमध्वरश्रियम् ।
 सुरश्मि सोममिन्द्रियं यमीमहि तदेवानामवो अद्या वृणीमहे ॥८॥

viśvasmān no áditih pātv ānhaso mātā mitráśya várūṇasya
 revataḥ | svārvaj jyótir avrikām naśimahi tád devānām —
 ॥ 3 ॥ grāvá vādann āpa rākshānsi sedhatu dushvāpnyam
 nirritim viśvam atrīṇam | ādityām śarma marūtām aśimahi
 tád devānām — ॥ 4 ॥ éndro barhiḥ sídatu pínvatām lā brī-
 haspátih sāmabhir rikvó arcatu | supraketaṁ jivāse mánma
 dhimahi tád devānām — ॥ 5 ॥ ॥

divisprīṣam yajñām asmākam aśvinā jīrádhivaram kṛiṇu-
 tam sumnām ishtāye | prācīnarasmim āhutam ghṛitēna tād
 devānām — ॥ 6 ॥ ūpa hvaye suhavam mārutaṁ gaṇām pā-
 vakām riśhvām sakhyāya sambhūvam | rāyās pōsham sau-
 śravasāya dhimahi tád devānām — ॥ 7 ॥ apām pérum jivā-
 dhanyam bharāmahe devāvyām suhavam adhvaraśṛiyam |
 suraśmim sōmam indriyām yamīmahī tád devānām — ॥ 8 ॥

May Infinity, the mother of opulent sun and ocean, watch and preserve us safe from distress and sin. May we quickly obtain the light of Heaven without hindrance. We solicit today the protection of Nature's bounties. 3

May the resounding thunder of clouds keep away from us the wicked persons, evil dreams, distressing spirits and each and every voracious fiend. May we obtain quickly the shelter of the sunshines of seasonal months and the cloud-bearing winds. We solicit today the protection of Nature's bounties. 4

May the Lord of resplendence shine in the core of firmament; may the divine wisdom be propitious; may the supreme protector, (adored with sacred melodies) honour us. May we have divine wisdom for a (righteous) life. We solicit today the protection of Nature's bounties. 5

O divine twins, make our libations ascend to heaven free from injury and inspire our sacred words so that they send us bliss; may the offerings adorned with pure butter blaze up towards the divinities. We solicit today the protection of nature's bounties. 6

Hither I call the band of the cloud-bearing winds which deserve our invocation and are great, purifying, grantor of comforts and dispensers of riches to be our friends; we accept them for the attainment of health and wealth. We solicit today the protection of Nature's bounties. 7

May we offer the divine elixir, the protector of waters, beneficial to life, a friend of Nature's bounties, the glory of the skies and the radiant. It is the vigour that we desire. We solicit today the protection of Nature's bounties. 8

सनेम तत्सुसनितां सनिर्वभिर्वयं जीवा जीवपुत्रा अनागतः ।
 ब्रह्मद्विषो विष्वगेनो भररत तदेवानामवो अथा वृणीमहे ॥९॥
 ये स्या मनोर्यद्वियास्ते शृणोतन यद्वो देवा ईमहे तद्दातन ।
 जेवं क्रतुं रयिमद्वीरव्यशस्तदेवानामवो अथा वृणीमहे ॥१०॥

महद्वयं महनामा वृणीमहेऽवो देवानां बृहतामनुवर्णाम् ।
 यथा वसु वीरजातं नशामहे तदेवानामवो अथा वृणीमहे ॥११॥
 महो अग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्वस्तये ।
 श्रेष्ठे स्याम सवितुः सवीमनि तदेवानामवो अथा वृणीमहे ॥१२॥
 ये सवितुः सत्यसवस्य विश्वे मित्रस्य वृते वरुणस्य देवाः ।
 ते सौमगं वीरवृद्धोदमो दधातन ब्रविणं चित्रमस्मे ॥१३॥
 सविता पश्चात्सविता पुरस्तात्सवितोत्तरात्तात्सविताधरात्तात् ।
 सविता नः सुवतु सर्वताति सविता नो रासतां दीर्घमायुः ॥१४॥

sanóma tát susanítā sanítvabbhir vayám jivá jiváputrá ánā-
 gasah | brahmadvīsho víshvag éno bharerata tát devánām
 — || 9 || yé sthā mánor yajñíyās té śṛṇotana yád vo devā
 ímahe tát dadātana | jāitram krátum rayimád víravad yá-
 sas tát devánām — || 10 || १० ||

mahád adyá mahatām á vṛṇīmahé 'vo devánām bṛiha-
 tām anarváṇām | yáthā vásu vírājātam náśamahai tát de-
 vānām — || 11 || mahó agnéḥ samidhānāsya śarmāny ānāgā
 mitré várune svastáye | śréshthe syāma savitūḥ sávimani
 tát devánām — || 12 || yé savitūḥ satyásavasya víšve mi-
 trāsya vraté varuṇasya devāḥ | té saúbhagam víravad gó-
 mad ápno dádihātana dráviṇam citram asmé || 13 || savitá
 paścátāt savitá purástāt savitóttarátāt savitádharátāt | sa-
 vitá naḥ suvatu sarvátāti savitá no rāsataṁ dírghām áyuh
 || 14 || ११ ||

Let us, in company of our vigorous children, and devoid of guilt, live happily, sharing benefits with those who share with us. May those who dislike the god-loving men bear the punishment of their sins from all sides. We solicit today the protection of Nature's bounties. 9

O effulgent divine powers worthy to be adored by men, may you hear our prayers and grant us the award for which we pray. May you bestow upon us the wisdom-requisite for victory and fame with wealth and brave children. We solicit today the protection of Nature's bounties. 10

Today we crave for the gracious favours of mighty Nature's bounties, which are great and irresistible, so that we may obtain riches and brave children. We solicit today the protection of Nature's bounties. 11

May we, having been free from sin, obtain the happiness of the mighty and kindled fire divine in the presence of Lord of the sun and ocean for our welfare. May we share the best animating help of the supreme creator. We solicit today the protection of Nature's bounties. 12

May these universal cosmic powers who are the abodes of the eternal laws of the supreme creator and of the friendly and venerable divine powers, confer upon us auspicious and honourable wealth, comprising of brave children and cattle; and may we possess the capacity of accomplishing noble acts. 13

May the supreme animator on our west, the same creator on the east; the same one on the north and the same on the south bestow on us everything worth having. May the supreme impeller bestow upon us a long life. 14

(३७) सप्तविंशं सूक्तम्

(१-१२) द्यौश्चरान्यस्य सूर्यस्य सौम्योऽमितया कृतिः । सूर्यो देवता । (१-१, ११-१५) वयमादि-
नवधानेऽस्मिन्नादयोश्च वगती, (१०) दत्तान्याश्च विदुः कथ्यन्ते ॥

॥३७॥

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं संपर्यत ।
 दुरेदशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥१॥
 सा मा सत्योक्तिः परि पातु विश्वतो यावा च यत्र ततन्नहानि च ।
 विश्वमन्यन्ति विशते यदेजति विश्वाहापो विश्वाहोदेति सूर्यः ॥२॥
 न ते अदेवः प्रदिवो नि वासते यदेतशेभिः पतरे रघुर्यसि ।
 प्राचीनमन्यदनु वर्तते रज उदन्येन ज्योतिषा यासि सूर्य ॥३॥
 येन सूर्य ज्योतिषा वाधसे तमो जगच्च विश्वमुदियिषि भानुना ।
 तेनास्मद्विश्वमनिरामनाहुतिमपासीवामप दुष्प्वप्य सुव ॥४॥
 विश्वस्य हि प्रेषितो रक्षसि व्रतमहेळ्यन्नुच्चरसि स्वधा अनु ।
 यद्य त्वा सूर्योपब्रवामहे तं नो देवा अनु मंसिरत क्रतुम् ॥५॥
 तं नो द्यावापृथिवी तन्न आप इन्द्रः शृण्वन्तु मरुतो हव वचः ।
 मा शूने भूम सूर्यस्य सदृशि भद्र जीवन्तो जग्णामशीमहि ॥६॥

37.

Nāmo mitrāsya varuṇasya cakshase mahó devāya tād
 ṛitām saparyata | duredāṣe devājataya ketāve divās putrāya
 sūryaya śaṁsata || 1 || sá ma satyóktiḥ pari pātu viśvāto
 dyāvā ca yātra tatānann āhāni ca | viśvam anyān ní viśate
 yád éjati viśvāhápo viśvāhód eti sūryaḥ || 2 || ná te ádevaḥ
 pradīvo ní vāsate yád etaśóbhiḥ patarai ratharyási | prāci-
 nam anyád ānu vartate rája úd anyéna jyótishā yāsi sūrya
 || 3 || yéna sūrya jyótishā bādhase támo jágac ca viśvam
 udiyārshi bhānúnā | ténāsmád viśvām ānirām ānāhutim
 āpāmivām āpa dushvāpnyam suva || 4 || viśvasya hí prēshito
 rākshasi vratām āhelayann uccārasi svadhā ānu | yád adyā
 tvā sūryopabrāvāmabhai tām no devā ānu mānsirata krátum
 || 5 || tām no dyāvāpṛithiví tán na āpa índraḥ śṛiṇvantu
 marúto hávam vācaḥ | má śūne bhūma sūryasya sampṛīṣi
 bhadrām jīvanto jaraṇām aśimahi || 6 || 12 ||

We pay homage to and sing praise of the sun divine, who is the eye of the friendly and venerable Lord, who is mighty and divine, who sees from afar, who is the god -- born, who is the manifester (of all things), and who is the son of the lofty celestial region. 1

May these my ever-true words guide me on every side, wherever heaven and earth and the days are spread, in whom rests the entire dynamic creation in motion, in whom the waters daily flow and the sun rises every day. 2

O Sun, no godless man, from time remotest, could ever draw you down when you are driving forth with the winged dappled steed. An eternal radiance follows you when you move to the east, and you arise with a renewed lustre. 3

O divine sun, may you remove from us all kinds of famine, sickness, evil dreams, and faithlessness with that light with which you disperse the darkness and with that radiance with which you inspire every moving thing. 4

When invoked, you guard well the laws of universe and in your customary way arise free from wrath after the offerings of sacred oblations. May Nature's bounties be propitious to our sacred deeds. 5

May heaven and earth, the waters, the wind, the cloud hear our invocation and praises. May we never merge in sorrow at the sight of the sun. May we attain long life, and enjoy a prosperous happy old age. 6

४१३४

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवा अनागसः ।
 उद्यन्तं त्वा मित्रमहो दिवेदिवे ज्योग्जीवाः प्रति पश्येम सूर्य ॥७॥
 महि ज्योतिर्विश्रतं त्वा विचक्षण भास्वन्तं चक्षुषेचक्षुषे मयः ।
 आरोहन्तं बृहतः पाजसस्परि वयं जीवाः प्रति पश्येम सूर्य ॥८॥
 यस्य ते विश्वा भुवनानि केतुना प्र चरेते नि च विशन्ते अकुभिः ।
 अनागास्त्वेन हरिकेश सूर्याह्नाह्ना नो वस्यसावस्यसोदिहि ॥९॥
 शं नो भव चक्षमा शं नो अह्ना शं भानुना शं हिमा शं धृणेन ।
 यथा शमध्वञ्छमसंदुरोणे तत्सूर्यं द्रविणं धेहि चित्रम् ॥१०॥

अस्माकं देवा उभयाय जन्मने शर्मं यच्छत द्विपदे चतुष्पदे ।
 अदत्पिबर्द्धुर्यमानमाशितं तदुसे शं योररपो दधातन ॥११॥
 यदो देवाश्चक्रम जिह्वया गुरु मनसो वा प्रयुती देवहेळनम् ।
 अरावा यो नो अभि दुच्छुनायते तस्मिन्तदेनो वसयो नि धेतन ॥१२॥

viśvāhā tvā sumānasah sucākshasah prajāvanto anamivā
 ānāgasah | udyāntam tvā mitramaho divé-dive jyóg jivāḥ
 prāti paśyema sūrya || 7 || māhi jyótir bíbhratam tvā vica-
 kshapa bhāśvantam cākshushe-cakshushe máyah | āróhan-
 tam brihatāḥ pājasas pári vayām jivāḥ prāti paśyema sūrya
 || 8 || yāsya te vísvā bhúvanāni ketúnā prá cérate ní ca vi-
 śānte aktúbhiḥ | anāgāstvéna harikeṣa sūryāhnāhnā no vá-
 syasā-vasyasód ihi || 9 || śām no bhava cākshasā śām no
 āhnā śām bhānúnā śām himā śām ghrīṇéna | yáthā śām
 ádhvañ chām āsad duroṇé tát sūrya dráviṇam dhehi cit-
 rām || 10 ||

asmākam devā ubháyāya jánmane śārma ya-
 chata dvipáde cātushpade | adát píbad ūrjáyamānam āśitam
 tád asmé śām yór arapó dadhātana || 11 || yád vo devāḥ
 cakṛimā jihváyā gurú mánaso vā práyutī devahélanam |
 ārávā yó no abhí duchunāyáte tásmin tád éno vasavo ní
 dhetana || 12 || 13 ||

May we, cheerful in spirit, ever-more keen to see, blessed with prosperity, free from sickness and sin, worship you daily. Enjoying a long life, may we behold you, O sun, the cherisher of your friends, rising day by day. 7

May we, enjoying a long life, day be day, behold you rising, O sun, you glance over all things and invested with great lustre and radiance, you give joy to every eye; you rise above the vast and mighty cosmic ocean. 8

O sun with golden aura, through your guidance, all creatures move and repose by night. May you come to us free from sin, and bless us with increasing comforts each and every day. 9

Bless us with radiance, bless us with perfect sunshine, be propitious to us with warmth; may the frozen snow be propitious to us also. O sun, bestow on us wealth of wondrous types, whereby we may prosper in our homes as well as abroad. 10

O Nature's bounties, bestow comforts upon both the classes of living beings, bipeds and quadrupeds, so that whether they be eating or drinking they become strong and healthy. Please grant to us peace and prosperity and perfect innocence. 11

O divine powers, if by some previous sin, we have provoked your anger or committed a sin with our tongue or by thoughtlessness, may you transfer that guilt of ours upon those evil ones who ever drag us into deep distress. 12

(३८) अस्मिन्नां तूक्तम्

(१-५) पञ्चस्यैस्यास्य तूक्तस्य युष्क्यामिन्द्र ऋषिः । इन्द्रो देवता । अगती छन्दः ॥

॥ १ ॥

अस्मिन्ने इन्द्र पृत्सुतो यशस्वति शिमीवति क्रन्दसि प्रावे सातये ।
 यत्र गोघाता घृषितेषु खादिषु विष्वक्पतन्ति दिद्यवो नृषाह्ये ॥१॥
 स नः क्षुमन्तं सदेने व्यूर्णुहि गोर्जर्णसं रयिमिन्द्र श्रवाय्यम् ।
 स्याम ते जयतः शक्र मेदिनो यथा वयमुष्मसि तद्वसो कृधि ॥२॥
 यो नो दास आर्यो वा पुरुष्टुतादेव इन्द्र युधये चिकेतति ।
 अस्माभिष्टे सुपहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम संगमे ॥३॥
 यो दुष्मेभिर्हव्यो यश्च मूर्ध्निर्यो अमीके वरिवोविब्रूषाह्ये ।
 तं विखादे सन्निमद्य श्रुतं नरमर्वाश्चमिन्द्रमवसे करामहे ॥४॥
 स्ववृजं हि त्वामहमिन्द्र शुश्रवानानुदं वृषभ रघ्वचोदनम् ।
 प्र मुञ्चस्व परि कुत्सादिहा गहि किमु त्वावान्मुष्कयोर्विद्व आसते ॥५॥

38.

Asmīn na indra prītsutaú yāśasvati śīmīvati krāṇdasi
 prāva sātāye | yātra gōśhātā dhṛishitēshu khādīshu vīshvak
 pātanti didyāvo nṛishāhye || 1 || sā naḥ kshumāntaṃ sādane
 vy ūrṇuhi gōarṇasaṃ rayīm indra śravāyyam | syāma te
 jāyataḥ śakra medīno yāthā vayām uśmāsi tād vaso kṛi-
 dhi || 2 || yó no dāsa áryo vā purushtutādeva indra yudhāye
 ciketati | asmābbhish te sushābhāḥ santu śātravas tvāyā va-
 yāṃ tām vanuyāma saṃgamé || 3 || yó dabhrébbhir hávyo
 yāś ca bhūribhir yó abhīke varivovīn nṛishāhye | tām vi-
 khādé sāsanim adyā śrutāṃ nāram arvāñcam indram āvase
 karāmahe || 4 || svavṛijam hī tvām ahām indra śuśrāvānā-
 nudāṃ vṛishabha radhracódanam | prā muñcasva pári kú-
 tsād ihā gahi kīm u tvāvān mushkáyor baddhá āsate
 || 5 || ॥ १॥

O Lord of resplendence, you roar in this glorious and arduous battle and assist us to the acquirement of benefits; this is the battle where cows are won and adversary overpowered; wherein arrows and missiles fly all round upon the fierce and courageous combatants. 1

May you, O Lord of resplendence, grant us at our homes opulence, comprising food and milk-giving cattle. May we, O effulgent, be vigorous and victorious through your blessings. O munificent, may you fulfill all our desires by meeting them. 2

O Lord of resplendence, adored by all, may every one who intends to assault us, whether a devotee, an infidel or a sinner, be destroyed through your aid; may all such adversaries be easily overcome by us; may we subdue each and everyone of them in battle. 3

Let us invoke today for our protection that Lord of resplendence who is ever pure, widely renowned and initiator of all sacred works. He is to be invoked by a few and by many in all deadly conflicts of men; He is the sure winner of wealth. 4

O Lord of resplendence the showerer of benefits, I have been hearing that you are the sole rescuer in every distress, the giver of unexpected strength and inspirer of your faithful devotees. May you release us from the all-devouring wicked. Please come here; how can such a person as you are remain indifferent and unconcerned (on such occasions). 5

(१९) एकोनपत्वारिंशं सूक्तम्

(१-१५) षतुर्दशस्यैव सत्स्य काशीयती योषा क्रपिका । अश्विनी देवते । (१-१३)

प्रथमादिमयोद्गर्धा अगती, (१४) षतुर्दशस्यैव विदुषु कन्दसी ।

- ११५॥ यो वां परिज्मा सुवृद्धश्चिना रथो दोषामुपासो हव्यो हविष्मता ।
 शश्वत्तमासस्तमु वामिदं वयं पितुर्न नाम सुहवै हवामहे ॥१॥
 चोदयतं सुवृताः पिन्वतं धिय उतपुरंधीरिरयतं तदुश्मसि ।
 यशसं भागं कृणुतं नो अश्विना सोमं न चारुं मघवत्सु नस्कृतम् ॥२॥
 अमाजुरभिद्भवथो युवं भगोऽनाशोभिदवितारापमस्य चित् ।
 अन्धस्य चिन्नासत्या कृशस्य चिष्टुवामिदाहुर्मिपजा रुतस्य चित् ॥३॥
 युवं च्यवानं सनयं यथा रथं पुनर्युवानं चरथाय तक्षयुः ।
 निष्टोम्यमूहयुरद्भ्यस्परि विश्वेत्ता वां सर्वनेषु अवाच्या ॥४॥
 पुराणा वां वीर्यांश्च प्र ब्रवा जनेऽथो हासयुर्मिपजा मयोभुवा ।
 ता वां नु नव्याववसे करामहेऽयं नासत्या श्रदुरिर्यथा दर्शत ॥५॥
- ११६॥ इयं वामह्ने ऋणुतं मे अश्विना पुत्रायैव पितरा मह्यं शिक्षतम् ।
 अनीपिरज्ञो असजात्यामतिः पुरा तस्या अभिशस्तेरव स्पृतम् ॥६॥

39.

Yó vām párijmā suvrīd asvinā rátho doshām ushásō-
 hávyo havishmatā | śasvattamāsas tām u vām idām vayām
 pitūr ná nāma suhávam havāmahe || 1 || codáyatam sūnṛitāḥ
 pínvatam dhīya út púramdhīr irayatam tád usmasi | ya-
 śásam bhāgām kṛiṇutam no asvinā sómam ná cárum ma-
 ghávatsu nas kritam || 2 || amājúraś cid bhavatho yuvām
 bhāgo 'nāśoś cid avitārāpamāsya cit | andhāsya cin nāsa-
 tyā kṛiśāsya cid yuvām íd āhur bhishájā rutāsya cit || 3 ||
 yuvām cyāvānam sanáyam yáthā rátham púnar yúvānam
 caráthāya takshathuh | nīsh taugryām ūhathur adbhyaś
 pári vīśvét tá vām sávaneshu pravácyā || 4 || purāṇā vām
 víryā prá bravā jáné 'tho hāsathur bhishájā mayobhúvā |
 tá vām nú návyāv ávase karāmahe 'yām nāsatyā śrād arír
 yáthā dádhat || 5 || 15 ||

iyām vām ahve ṣṛiṇutam me asvinā putráyeva pitārā
 máhyam śikshatam | ānāpir ájñā asajātyāmatih purā tāsya
 abhisaster áva spritam || 6 ||

We all, assembled here, have been invoking from time immemorial the twin-divines by a name and venerable as that of father. Your swift-rolling chariot travels all around and turns well on all sides. It has to be invoked every morning and evening by the worshipper. 1

O twin-divines, may you inspire our words of truth, intellect and wisdom. May you bestow on us a glorious heritage and give our noble men treasures, bright as moon. 2

O ever-true divine powers, you are a good fortune for a wretched damsel who grows old at home; you are the hope of the famishing, of the blind and of the feeble. They call you the supreme healer of the sick and diseased. 3

You have been rejuvenating the aged and the famished people, like a worn out chariot now made fit to work again. You lift up the drowned man from the flooding waters. All these acts of yours are to be celebrated at our sacred places of worship. 4

O twin-divines, I proclaim your ancient heroic deeds among the people, for you are the best physician and bestower of comforts. We count both of you as worthy of adoration for our well being, so that, O ever-true divine, this worshipper may have full reliance on you. 5

O twin-divines, listen to me; I have been imploring you. May you give me your help, as parents give to their children, I feel, I am poor without a kin, without a friend or without the ties of blood. Save me before it becomes too late; save me from that curse. 6

युवं रथेन विमदाय शुन्धुयुवं न्यूहयुः पुरुमित्रस्य योषणाम् ।
 युवं हवँ वधिमत्सा अगच्छतं युवं सुपुतिं चक्रधुः पुरंध्रये ॥७॥
 युवं विप्रस्य जरणामुपेयुषः पुनः कलेरकृणुतं युवद्वयः ।
 युवं वन्दनमृश्यदादुदूपयुयुवं सद्यो विस्पलामेतवे कृधः ॥८॥
 युवं ह रेभं वृषणा गुहां हितमुदैरयतं ममवांसमश्विना ।
 युवंमवीसमुत तप्तमत्रय ओमन्वन्तं चक्रधुः सप्तवध्रये ॥९॥
 युवं श्वेतं पेदवेऽश्विनाश्वं नवभिर्वाजैर्नवती च वाजिनम् ।
 चकृत्स्य ददधुर्द्राव्यत्सखं भगं न नृभ्यो हव्यं मगोभुवम् ॥१०॥

४१७४ न तं राजानावदिते कुतश्चन नाहो अश्रोति दुरितं नर्किर्भयम् ।
 यमश्विना सुहवा रुद्रवर्तनी पुरोरथं कृणुयः पत्न्या सह ॥११॥
 आ तेन यातं मनसो जवीयसा रथं यं वामभवंश्चक्रुरश्विना ।
 यस्य योगे दुहिता जायते दिव उभे अहनी सुदिने विवस्वतः ॥१२॥

yuvam ráthena vimadāya śundh-
 yúvam ny ūhathuḥ purumitrāsya yóshaṇām | yuvam há-
 vam vadhrimatyā agachataṁ yuvam sūshutim cakrathuḥ
 púramdhaye || 7 || yuvam víprasya jaraṇām upeyúshaḥ pú-
 naḥ kalér akṛiṇutaṁ yúvad váyah | yuvam vāndanam řiśya-
 dād ūd ūpathur yuvam sadyó viṣpālām étave kṛithaḥ || 8 ||
 yuvam ha rebhām řiśhaṇā gúhā hitām ūd airayatam ma-
 mṛivāṅsam aśvinā | yuvam řibhísam utá taptām átraya
 ómanvantam cakrathuḥ saptáavadhraye || 9 || yuvam śvetám
 pedáre 'śvināśvam navábhír vājair navatí ca vājīnam | car-
 kṛityam dadathur drāvayátsakham bhágam ná nṛśbhyo háv-
 yam mayobhúvam || 10 || 18 ||

ná táṁ rājānāv aditē kútaś caná nāñho aśnoti duritám
 nákir bhayám | yám aśvinā subavā rudravartanī purora-
 thám kṛiṇutbhāḥ pátnyā sáhā || 11 || á téna yātam mánaso
 jáviyasā rátham yám vām řibhávaś cakrúr aśvinā | yásya
 yóge duhitā jáyate divá ubhé áhanī sudīne vivásvataḥ || 12 ||

You both speedily confer on us intellect and the capacity to work. Verily you are extremely friendly and beneficial to us in our joy and happiness. You bless the barren women with progeny, and grant noble offsprings to the happy wife. May you grant her ample health and strength. 7

You give again the vigour of a youthful life to the genius, when old age advances on him; you rescue the prayful man and raise him from the pit of poverty in which he has fallen. In a moment, you give strength to the charitable woman to proceed on her way. 8

O twin-divines, showerer of benefits, endowed with manly strength, rescue the faithful worshipper when hidden in the cave and well-nigh dead; you make the heated firekit cool for the person free from all the three attachments; you liberate the person who is a slave of his seven sense — organs. 9

O twin-divines, on the assiduous person you bestow spotless character with nine and ninety (i.e. countless) vigorous attributes. This is the vigour which puts to flight the friends of his foe. He is worthy to be invoked and a source of delight like wealth to men. 10

O lofty pair of sovereigns, twin-divines, invincible, worthy of invocation, while you go on your glowing path, the man and his wife whose charge you have undertaken and whom you place in front of your chariot, he is never subdued by wickedness, nor suffers from grief, distress or danger from any quarter. 11

Come, O twin-divines, with the chariot that is swifter than thought and which the wise cosmic divine powers make for you; this is the chariot to carry the heaven's daughter, the dawn, when born, and also the auspicious day and night spring forth from the Lord of cosmic radiance. 12

ता वर्तियीत जयुषा वि पर्वतमपिन्वत शयवे धेनुमश्विना ।
 वृकस्य चिद्धतिकामन्तरास्यायुवे शचीभिर्ग्रसिताममुञ्चतम् ॥१३॥
 एतं वां स्तोममश्विनावकर्मातक्षाम भृगवो न रथम् ।
 न्यमृक्षाम योषणां न मर्ये नित्यं न सूनुं तनयं दधानाः ॥१४॥

tā vartīr yātam jayūshā vī pārvatam āpinvatam śayāve
 dhenūm aśvinā | vṛikasya cid vārtikām antār āsyād yuvām
 śācibhir grasitām amuñcatam || 13 || etam vām stōmam aśvi-
 nāv akarmātakshāma bhṛīgavo nā rātham | ny āmṛikshāma
 yōshanām nā mār्यe nītyam nā sūnūm tānayam dādhanāḥ
 || 14 || 17 ||

(४०) अथारिंश सूक्तम्

(१-१४) अतुर्वसवस्वात्य सूक्तस्य अश्वीयती घोषा कविषः । मश्विनौ देवते । उगती छन्दः ।

॥८॥ रथं यान्तं कुह को ह वां नरा प्रति द्युमन्तं सुविताय भूषति ।
 प्रातर्यावाणं विभ्वं विशेविशे वस्तोर्वस्तोर्वहमानं धिया शमि ॥१॥
 कुह स्विरोषा कुह वस्तोरश्विना कुहोभिषित्वं करतः कुहोपतुः ।
 को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सघस्थ आ ॥२॥
 प्रातर्जरिथे जरणेव कापया वस्तोर्वस्तोर्यजता गच्छथो गृहम् ।
 कस्य घृस्ता भवथुः कस्य वा नरा राजपुत्रेव सवनाव गच्छथः ॥३॥

40.

Rātham yāntam kūha kó ha vām narā prāti dyumān-
 tam suvitāya bhūshati | prātaryāvaṇam vibhvaṁ viṣe-viṣe
 vāstor-vastor vāhamānam dhiyā śāmi || 1 || kūha svid dośhā
 kūha vāstor aśvinā kūhābhipitvām karataḥ kūhoshatuḥ |
 kó vām śayutrā vidhāveva devāraṁ mār्याm nā yōshā
 kṛiṇute sadbāstha ā || 2 || prātār jarethe jaranēva kāpayā
 vāstor-vastor yajatā gachatho grīhām | kāsya dhvasrā bha-
 vatthaḥ kāsya vā narā rājaputrēva sāvanāva gachathah
 || 3 ||

May you two, twin-divines, climb the path to the mountain with your triumphant cosmic chariot; you are the one who make the barren cow yield milk for the devotee and liberate from the wolf's deep throat and set again at liberty the swallowed quail (as if, releasing the rain — waters from the grip of the clouds). 13

We have composed the poem of laudation for you, O twin-divines, like the good artisan designing a chariot. We have decked it as a handsome maid to meet the young man, and brought it to the family as a son to continue the family — lineage. 14

40

O Leaders of sacred cosmic sacrifice, whither does your radiant chariot go on its way? Who decorates it for you for its happy course, starting at the day break, visiting each morning every home; and bringing wealth day after day to men one after another? 1

O twin-divines, where are you by night? Where are you by day? Where is your halting place? Where do you dwell or rest during night? Who brings you homeward as the bride attracts the groom? 2

O illustrious leaders, you are glorified at dawn like two ancient monarchs in the words of a poet. You go day by day to the house of your worshipper, whose failings you destroy? To whose libations do you go and attend like two princes? 3

युवां मृगेव वारणा मृगण्यवो दोषा वस्तोर्हविषा नि ह्वयामहे ।
 युवं होत्रामृतया जुह्वते नरेषं जनाय वहथः शुभस्पती ॥४॥
 युवां ह घोषा पर्यश्विना यती राज्ञा ऊचे दुहिता पृच्छे वी नरा ।
 भूतं मे अहं उत भूतमकवेऽश्ववते रथिने शक्तुमर्षते ॥५॥

४१९४

युवं कवी पुः पर्यश्विना रथं विशो न कुत्सो जरितुर्नशायथः ।
 युवोर्ह मक्षा पर्यश्विना मध्यासा भरत निष्कृतं न योषणा ॥६॥
 युवं ह भुज्यु युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।
 युवो ररावा परि सख्यमासते युवोरहमवसा सुभ्रमा चके ॥७॥
 युवं ह कृशं युवमश्विना शयु युवं विधन्ते विधवाः पुरुष्यथः ।
 युवं सनिभ्यः स्तनयन्तमश्विनापं व्रजमूर्णुथः सप्तास्यम् ॥८॥
 जनिष्ट योषा पतयत्कनीनको वि चारुहन्वीरुवो दंसना अनु ।
 आस्यै रीयन्ते निवनेव सिन्धवोऽस्मा अहं भवति तत्पतित्वनम् ॥९॥

yuvām mṛigēva vāraṇā mṛiganyaṁvo doṣhā vāstor ha-
 vīshā nī hvayāmahe | yuvām hōtrāṁ rītuthā jūhvate naré-
 sham jānāya vahathaḥ śubhas pati || 4 || yuvām ha ghōśhā
 pāry aṣvinā yati rājña ūce duhitā priché vām narā | bhū-
 tāṁ me āhna utā bhūtam aktāvé 'śvāvate rathīne śaktam
 ārvate || 5 || 19 ||

yuvām kavī śhṭhaḥ pāry aṣvinā rātham viṣo nā kūtso
 jaritūr naśāyathaḥ | yuvór ha mākshā pāry aṣvinā mādhy-
 āśā bharata nishkritām nā yóshanā || 6 || yuvām ha bhujyūṁ
 yuvām aṣvinā vāsam yuvām śiñjāraṁ uśānāṁ ūparathuḥ |
 yuvó rārāvā pári sakhyām āsate yuvór ahām ávasā sumnāni
 ā cake || 7 || yuvām ha kṛiśām yuvām aṣvinā śayūṁ yuvām
 vidhāntam vidhāvām urushyathaḥ | yuvām sanibhya sta-
 nāyantam aṣvināpa vrajāni ūrñuthaḥ saptāsyam || 8 || jā-
 nishta yóshā patāyat kanīnakó ví cāruhan vīrūdho daṁśanā
 ānu | āsmai rīyante nivanéva síndhavo'smā āhne bhavati
 tát patitvanām || 9 ||

Like a pair of hunters that follow two wild elephants, we call you down with oblations at morning and evening. O Lord of splendour, you bring food to strengthen the mankind. Worshipers present offerings to you at all due seasons. 4

O twin-divines, illustrious leaders, I, the daughter of the sun, come to you with a request; Be by my side in the day, and in the night as well to help me. May my brother, who possesses a chariot and horses, be favoured with a son. 5

O twin-divines, you are wise; may you bring your invulnerable chariot near those sages who sing your praises. The bee carries your honey (for oblation) in its mouth, as the maid carries purified (honey). 6

O twin-divines, you rescue the saviour and take him across. Please come to hear the excellent praises of the worshipper who beseeches your friendship with oblations and desires to be rescued. Through your protection, I desire happiness. 7

Verily O twin-divines, you protect the feeble men, and those who are not active; you protect the worshipper and the widow. O twin-divines, you set open the seven-mouths (i.e. the seven sense-organs, ears, eyes, nose, tongue, the sense of touch, mind and intellect). 8

O twin-divines, the bride is here, fully matured; let the youth approach her for progeny; may the plants of unusual beauty spring up after the rains; for him may the streams flow as if from a deep descent; may he, the invulnerable, have full privileges of a hundred over her. 9

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसिति दीधियुर्नरः ।
वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥१०॥

॥१०॥

न तस्य विष्टु तदु पु प्र वोचत युवा ह ययुवत्याः क्षेति योनिषु ।
प्रियोस्त्रियस्य वृषभस्य रेतिनो गृहं गमेमाश्विना तदुश्मसि ॥११॥
आ वामगन्त्युमतिर्वीजिनीवसु न्यश्विना हस्तु कामा अयंसत ।
अमृतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो दुर्यो अशीमहि ॥१२॥
ता मन्दसाना मनुषो दुरोण आ धत्तं रयि सहवीरं वचस्ववे ।
कृतं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं पथेष्ठामपे दुर्मतिं हतम् ॥१३॥
कं स्विदय कतमाश्विना विष्टु वृक्षा मादयेते शुभस्पती ।
क ई नि येमे कतमस्य जग्मतुर्विप्रस्य वा यजमानस्य वा गृहम् ॥१४॥

jīvām rudanti ví mayante adhvaré dīr-
ghām ānu prāsitiṃ dīdhiyur nāraḥ | vāmām pitṛbhyo yā
idām sameriré māyaḥ pātibhyo jānayaḥ parishváje
॥ 10 ॥ १० ॥

nā tāsya vidma tād u shū prā vocata yūvā ha yād yu-
vatyāḥ kshéti yónishu | priyósriyasya vṛishabhāsya retño
gṛihām gamemāśvinā tād uśmāsi ॥ 11 ॥ ā vām agan su-
matīr vājīnivasū ny āśvinā hṛitsū kāmā ayaṁsata | ābhū-
tam gopā mīthunā śubhas patī priyā aryaninó dūryāñ aśi-
māhi ॥ 12 ॥ tā mandasānā mānuṣho duroṇā ā dhattām ra-
yīm sahāvīram vacasyāve | kṛitām tīrthām suprapāṇām śu-
bhas patī sthānūm patheshṭhām āpa durmatīm hatam ॥ 13 ॥
kvā svid adyā katamāśv āśvinā vikshū dasrā mādayete śu-
bhās pātī | kā im nī yeme katamāśya jagmatuṛ viprasya
vā yājamaṇasya vā gṛihām ॥ 14 ॥ १० ॥

There are men, who grieve for the life (of their wives lying seriously ill), and get them admitted to sacred places for treatment. In the prayful mood, they wish them a long life, and hold them in their embraces; they ask their elders to pray for recovery. Upon such husbands, the wives bestow their love and long for their embraces. ¹⁰

O twin-divines, we have no knowledge of this relationship; would you please advise? Will you tell us how it is that the youth dwells in the chamber of the bride? We wish to go to the abode of our dear and youthful husbands; this is our desire. ¹¹

O twin-divines, rich in food, lords of water, may your blessings be showered on us; may your aspirations be fulfilled; you have become our two-fold guard; may we as beloved wives reach the house of our husbands. ¹²

May you with delight, bestow riches and brave children on me, when settled in the house of my husband. O Lord of splendour, may you help to make the water of sacred pond good to drink; may you remove the tree that stands and blocks the road, and the malevolent person that obstructs our way. ¹³

O twin-divines, wonder-workers, lords of lustre, in what place and among what people do you delight yourselves today? Who detains you now? To the house of what sage or what worshipper have you gone? ¹⁴

(४१) एकवचनार्थिं सूत्रम्

(१-१) वृषस्यास्य सूक्तस्य वीरेवः सुहस्त्य ऋषिः । अश्विनी देवता । वयती छन्दः ॥

४१.१

समानमु त्वं पुरुहुतमुक्थ्यं^१ रथं त्रिचक्रं सर्वना गतिगमतम् ।
 परिज्मानं विदुष्यं सुवृक्तिभिर्वयं व्युष्टा उपसो हवामहे ॥१॥
 प्रातर्युजं नासत्याधि तिष्ठथः प्रातर्यावाणं मधुवाहने रथम् ।
 विशो येन गच्छथो यज्वरीनरा कीरिक्षियज्ञं होतृमन्तमश्विना ॥२॥
 अघ्न्युं वा मधुपाणि सुहस्त्यमग्निं वा धृतदक्षं दमूनसम् ।
 विप्रस्य वा यत्सर्वनानि गच्छथोऽत आ याते मधुपेयमश्विना ॥३॥

41.

Samānām u tyām puruhūtām ukthyām rātham tricak-
 rām sāvanā gānigmatam | parijmānam vidathyām suvṛkti-
 bhir vayām vyūṣhṭā ushāso havāmahe || 1 || prātaryūjam
 nāsatyādhi tiṣṭhathah prātaryāvānam madhuvāhanam rā-
 tham | viśo yēna gāchatho yājvarīr narā kīrēś cid yajñām
 hōtṛimantam aśvinā || 2 || adhvaryūm vā mādhpāṇim su-
 hāstyan agnīdhan vā dhṛitādaksham dāmūnasam | viprasya
 vā yāt sāvanani gāchathó 'ta ā yātam madhupéyam aśvinā
 || 3 || 21 ||

(४२) द्विवचनार्थिं सूत्रम्

(१-१) एकादशर्वस्यास्य सूक्तस्याश्विनसः कृष्ण ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

४१.२

अस्तेव सु प्रतरं लायमस्यन्भूपन्निव प्र भरा स्तोममसौ ।
 वाचा विप्रास्तरत वाचमर्यो नि रांमय जरितः सोम इन्द्रम् ॥१॥
 दोहेन गामुप शिक्षा सखायं प्र बोधय जरितर्जारमिन्द्रम् ।
 कोशं न पुणं वसुना न्युष्टमा च्यावय मघदेयाय शूरम् ॥२॥

42.

Āsteva su pratarāṇi lāyam āsyan bhūśhann iva prā
 bharā stomam asmai | vācā viprās tarata vācam aryó nī
 rāmaya jaritah sōma indram || 1 || dōbena gām ūpa śikshā
 sākshāyam prā bodhaya jaritar jārām indram | kōṣam nā
 pūrnāṇi vāsuna nyriṣṭam ā cyāvaya maghadéyāya śūram
 || 2 ||

41

(O twin-divines), we invoke with pious prayers, your common cosmic chariot, which is praised by many, adorable, three-wheeled, frequenting sacred places of worship, traversing all around the universe at the break of every morning. 1

O ever-true twin-divines, illustrious leaders, may you ascend your nectar-bearing chariot, which is harnessed and set in motion at the break of dawn and with which you go to the people who are engaged in noble deeds, and with which you go to cherish the sacred works of benevolent men and worshippers. 2

O twin-divines, may you, with the sweet nectar in young hand, come to the liberal donor, as a ministrant priest or as a giver of oblations to the fire, you have been going to the places of wise worshippers. Come from them to us also and accept our loving homage. 3

42

May you direct your laudations to Him as an archer aiming his arrow to its mark, or like a decorator. O sages, may you subdue the praises of the wicked with your superior praises. O worshipper, delight the resplendent Lord by offering to Him your ecstatic love. 1

O worshipper, may you draw your friend (the resplendent Lord) to your side like a cow at milking. May you awake the Lord, the lover. Persuade the hero who possesses a vessel loaded with immense wealth for liberal distribution. 2

क्षिप्तं त्वा मघवन्भोजमाहुः शिशिहि मां शिशयं त्वा शृणोमि ।
 अग्रस्वती मम धीरस्तु शक्र वसुविदं भगमिन्द्रा भरा नः ॥३॥
 त्वां जना ममसत्येष्टिन्द्र संतस्थाना वि ह्वयन्ते समीके ।
 अत्रा युजं कृणुते यो हविष्मान्नासुन्वता सख्यं वेष्टि शूरः ॥४॥
 धनं न स्पन्दं बहुलं यो अस्मे तीव्रान्तोमी आसुनोति प्रयस्वान् ।
 तस्मे शत्रून्सुतुकान्प्रातरह्णे नि स्वष्ट्रान्युवति हन्ति वृत्रम् ॥५॥

॥३॥

यस्मिन्वयं दधिमा शंसमिन्द्रे यः शिश्रायं मघवा काममस्मे ।
 आराधित्सन्भयतामस्य शत्रुन्वीस्मे युष्मा जन्या नमन्ताम् ॥६॥
 आराच्छत्रुमप वाधस्व दुरमुग्रो यः शम्बः पुरुहूत तेन ।
 अस्मे धेहि यवमद्रोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम् ॥७॥
 प्र यमन्तवृषसवासो अगमन्तीवाः सोमा बहुलान्तास इन्द्रम् ।
 नाहं द्रामानं मघवा नि यैस्मि सुन्वते वहति भूरि दामम् ॥८॥
 उत प्रहामतिदीव्या जयाति कृतं यच्छष्ठी विचिनोति काले ।
 यो देवकामो न धनो रुणद्धि समितं राया संजति स्वधावान् ॥९॥

kīm aṅgā tvā maghavan bhojām āhuh śiṣṭhī mā śiṣa-
 yām tvā śṛṇomi | āpnasvati māma dhīr astu śakra vasu-
 vidam bhāgam indrā bharā naḥ || 3 || tvām jānā mamasat-
 yēshv indra samtasthānā vi hvayante samikē | ātrā yūjam
 kṛiṇute yó havishmān nāsunvatā sakhyām vasṭi śūraḥ
 || 4 || dhānam ná syandram bahulām yó asmai tivrān só-
 māñ āsunóti prāyavān | tāsmai śātrūn sutūkān prātār
 āhno ní svāshṭrān yuvāti hānti vṛitrāni || 5 || ॥

yāsmiṇ vayām dadhinaś śānsam indre yāḥ śiṣṛāya ma-
 ghavā kāmam asme | ārac cit sán bhayatām asya śātrur
 ny āsmai dyumnā jānyā namantām || 6 || ārac chātrum āpa
 bādhasva dūrām ugró yāḥ śāmbaḥ puruhūta tēna | asme
 dbehi yavamad gómān indra kṛidhī dbyam jaritré vāja-
 ratnām || 7 || prā yām antār vṛishasavāso āgman tivrāḥ sōmā
 bahulāntāsa indram | náha dāmānam maghāvā ní yañsan
 ní sunvaté vahati bhūrī vāmām || 8 || utá prabām atidivya
 jayāti kṛitām yac chvaghñí vicinóti kālē | yó devākāmo ná
 dhānā runaddhi sám ít tám rāyā śrijati svadhāvān || 9 ||

O dear bounteous Lord, why do the sages call you the nourisher? Please inspire me, as I hear, you are the best inspirer; O mighty resplendent Lord, let my intelligence be productive of fruitful works; may you grant us destiny that brings wealth. 3

O resplendent Lord, the people earnestly call upon you in battles when they collectively face the conflicts. The brave Lord makes him His friend who offers oblations, i.e. has trust in Him, He does not seek friendship with the faithless. 4

The resplendent Lord over-throws in early mornings. His well-weaponed adversaries and slays the tyrant enemies of the one who is assiduous, and who offers intense love (the sharpjuices) and his worldly possessions to Him. 5

May the enemy of that Lord of resplendence, to whom we offer our praises, and who fulfills our aspirations, be in fear of the Lord even when far off; may he, the faithless person, bow before the Lord and surrender all his wealth and glory at His feet. 6

O resplendent Lord, adored by all, may you drive far away the wicked with your fierce bolt of justice. O Lord, give us wealth of barley, food and cattle, and make your worshipper's prayer productive of pleasant viands. 7

The resplendent Lord is the recipient of abundant effused love and extensive praises; the bounteous Lord does not desert the offerer of the oblations, but destroys ample wealth upon the person who pays homage to Him. 8

Having driven away the assailant, he triumphs, just as a gambler; selects his antagonist and piles his grains at proper time. The devotee, who aspires to be divine, and as such, invokes Nature's divinities should not keep back his riches. To such a liberal devotee, the powerful resplendent Lord gives all His riches. 9

गोभिष्ट्रेमामिति दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
 वयं राजभिः प्रथमा धनान्यस्माकेन वृजनैना जयेम ॥१०॥
 वृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
 इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

g6-

bhish țaremāmatiṃ durévām yāvena kshúddham puruhūta
 vísvām | vayāṃ rájabhiḥ prathamā dhánāny asmákēna vṛi-
 jānenā jayema || 10 || bṛhaspátir naḥ pári pátu paścād utót-
 tarasmād ádharād aghāyóḥ | índraḥ purástād utá madhyató
 naḥ sákhā sákhibhyo vārivaḥ kṛinotu || 11 || 23 ||

[मय चतुर्थोऽनुवाकः ॥]

(४१) भिषत्वारिणि सूक्तम्

(१-११) एकादशर्षभ्यास्य सूक्तम्याजिनसः कृष्ण क्रयिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्षा
 जगती, (१०-११) दशम्येकादशयोश्च मिथुपु छन्दसी ॥

॥२४॥

अच्छा म् इन्द्रं मतयः स्वर्षिदः सध्रीचीर्विश्वा उशुतीरेनूपत ।
 परिष्वजन्ते जनयो यथा पतिं मयं न शुन्ध्यु मघवानमुतये ॥१॥
 न घा त्वद्रिगर्ष वेति मे मनस्वे इत्कामं पुरुहूत शिश्रय ।
 राजेव दस्म निषदोऽधि बर्हिष्यस्मिन्स्तु सोमंऽवपानमस्तु ते ॥२॥
 विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
 तस्यदिमे प्रवृणे मस सिन्धयो वयो वर्धन्ति वृषभस्य शुष्मिणः ॥३॥
 वयो न वृक्षं सुपलाशमामन्ततोमास इन्द्रं मन्दिनश्चमुषदः ।
 प्रैषामनीकं शर्वसा दवियुतद्विदत्स्वर्मनवे ज्योतिरायम् ॥४॥

43.

Achā ma índram matáyah svarvídah sadbrícir vísvā
 usatír anūshata | pári shvajante jānayo yáthā pátim mār-
 yaṃ ná śundhyūn maghāvānam ūtāye || 1 || ná gbā tvadrīg
 āpa veti me mānas tvé ít kāmam puruhūta śisraya | rájeva
 dasma ní shadó 'dhi barhíshy asín sū sóme 'vapānam
 astu te || 2 || vishūvríd índro ámater utá kshudbhāḥ sá íd
 rāyó maghāvā vásva īshate | tásyéd imé pravané saptá sín-
 dhavo váyo vardhanti vṛishabhásya śushmīṇah || 3 || váyo
 ná vṛikshám supalāśām āsadan sómāsa índram mandīnaḥ
 camūshádaḥ | praishām ánikam śavasā dávidyutad vídat
 svār mánave jyétir áryam || 4 ||

O Lord, adored by all, may we subdue all evils caused by poverty, and lack of cattle; may we escape all hunger by means of our barely — fields; may we acquire riches through our wealthy noble men and may we acquire wealth through our own valour. 10

May the preceptor Lord of the universe protect us from a malignant adversary coming from behind, from above and from below. May the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends. 11

43

May the poems of praises, heavenly-blissful, concentrated and ever-eager, glorify the resplendent Lord and embrace just as women embrace men, their husbands free from defect, for the sake of protection. 1

O Lord, of godly aspect, adored by all, my mind, internally directed towards you, never goes astray for I have set my hopes on you. May you be enshrined in our hearts like a prince, O Lord of splendour, and may you drink the elixir of divine love here. 2

May the bounteous Lord, the resplendent be the remover of thirst and hunger. He is Lord over precious riches. These seven rivers, flowing along a slope on their downward path, increase the vital vigour of the mighty showerer of blessings. 3

As birds perch upon the leafy tree, so the exhilarating elixirs of our divine love, filling the ladles, flow to the resplendent Lord. The summit of these elixirs glows with splendour through their mighty power; may the Lord spontaneously bestow divine light upon men. 4

कृतं न श्वघ्नी वि विनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।
न तत्ते अन्यो अनु वीर्यं शकन्न पुराणो मघवन्नोत नूतनः ॥५॥

॥२॥

विश्वीविशं मघवा पर्यशायत् जनानां धेना अवचार्कशब्धौ ।
यस्याह शक्रः सर्वनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः ॥६॥
आपो न सिन्धुमभि यत्समक्षरन्त्सोमांस इन्द्रं कृत्या इव हृदम् ।
वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ॥७॥
वृषा न क्रुद्धः पतयद्रजःस्वा यो अर्यपंक्षीरकृणोदिमा अपः ।
स सुन्वते मघवा जीरदान्वेऽविन्दुज्ज्योतिर्मनवे हविष्मते ॥८॥
उज्जायतां परशुज्योतिषा सह भूया ऋतस्य सुदुघा पुराणवत् ।
वि रोचतामरुषो भानुना शुचिः स्वर्णं शुक्रं शुशुचीत् सत्यतिः ॥९॥
गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वृषं राजभिः प्रथमा धनान्युसाकैन वृजनैना जयेम ॥१०॥
बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

kṛitām ná śvaghnī ví cinoti
dévane samvárgam yán maghávā sūryam jáyat | ná tát te
anyó ánu víryam śakan ná purāṇó maghavan nótá nūta-
nah || 5 || 24 ||

viśam-viśam maghávā páry aśāyata jánānām dhénā ava-
cākaśad vṛishā | yásyāha śakráḥ sávaneshu rányati sá ti-
vraśh sómaih sahate pṛitanyatáh || 6 || ápo ná síndhum abhí
yát samáksharan sómāsa indram kulyá iva 'hrádām | vár-
dhanti víprā máho asya sádane yávam ná vṛishṭīr divyēna
dānuna || 7 || vṛishā ná kruddháh patayad rájassv á yó arya-
patnir ákṛiṇod imá apáh | sá sunvaté maghávā jírādānavé
'vindaḥ jyótir mánave havishmate || 8 || új jāyatām paraśúr
jyótishā sabá bhūyá rítasya sudúghā purānavát | ví roca-
tām arushó bhānúnā súciḥ svár ná śukráṁ śusucita sátpa-
tiḥ || 9 || góbhish ṭarenmāmatim — || 10 || brīhaspátir' nah
pári — || 11 || 25 ||

As a gambler at play piles his winnings, so the bounteous Lord recovers water from the cloud-bearing rays of the sun; no one else, ancient or modern, is able to imitate your vigour in this respect. 5

The bounteous Lord, the showerer of blessings, enshrines in the heart of every one of us. He takes cognizance of the words of praise of all men — the men, in whose noble deeds the effulgent Lord delights. He overcomes all the evil tendencies through the ecstasy of intense spiritual joy. 6

The elixir of divine prayers flows towards the resplendent Lord as rivers to a lake. The pious worshippers exalt His greatness in the prayer halls just as the rain swells barley (grown in field) by moisture sent from heaven. 7

As a furious bull in the world rushes upon another one, the same way, the resplendent sun, the protector of the farmers, directs these streams of water towards us; the bounteous sun promptly pours light upon the person, who is liberal and offers him oblations. 8

Let the bright axe (or the thunderbolt) of the sun come forth (for the destruction of clouds) together with radiance; let the divine voice (of truth) be easily manifested, as in times of yore; may the bright radiant sun shine with splendour; may the protector of the virtuous (devotee) grow brightly like a heavenly light. 9

O Lord, adored by all, may we subdue evils caused by poverty and lack of our cattle; may we escape all hunger by means of our barley-fields. May we acquire the riches through our wealthy noble men, and may we conquer wealth through our own valour. 10

May the preceptor Lord of universe, protect us from malignant adversaries coming from behind, from above, and from below; may the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends, 11

(४४) अनुभवादिभिः सुकृम

(१-११) एकादशार्धस्यास्य सुकृमस्याङ्गिरसः कृष्ण क्रपिः । इन्द्रो देवता । (१-३, १०-११) प्रयमादितृचस्य

वज्रमेकादशवोरुचोश्च विष्णुः । (४-१) अनुभवादिचक्षुषस्य च गती छन्सी ॥

४२४४

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मेणा तूतुजानस्तुविष्मान् ।
 प्रत्वक्षाणो अति विश्वा सहास्यपारेण महता वृष्ण्येन ॥१॥
 सुष्ठामा रयः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गर्भस्ती ।
 शीर्षे राजन्स्तुपथा याह्यर्वाङ्क्षुधीम् ते पपुषो वृष्ण्यानि ॥२॥
 एन्द्रवाहो नृपति वज्रबाहुमुग्रमुग्रासस्तविषास एनम् ।
 प्रत्वक्षसं वृषभे सत्यशुष्ममेमस्मन्ना संधमादो वहन्तु ॥३॥
 पुवा पतिं द्रोणसाचं सचैतसमूर्जः स्कर्म धरुण आ वृपायसे ।
 ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो वृधे ॥४॥
 गर्भस्मे वसुन्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।
 त्वमीशिषे सास्मिन्ना संस्ति बहिष्येनाधृष्या तव पात्राणि धर्मेणा ॥५॥

४२४५

पृथक्प्रार्थनप्रयुक्ता देवहृतयोऽकृष्वत श्रवस्यानि दुष्टरा ।
 न ये शोकुर्यज्ञियां नावमारुहमीमेव ते न्यविशन्तु केपयः ॥६॥

44.

Ā yātv indrah svāpatir mādāya yó dhármanā tūtujánās
 tūvishmān | pratvakshānó áti vísvā sáhānsy apārēṇa mahatā
 vṛṣṇyena || 1 || sushṭhāmā ráthah suyāmā hārī te mīmýā-
 ksha vājro nṛpate gābhastau | śīlham rājan supáthā yāhy
 arvān vārdhāma te papuṣho vṛṣṇyāni || 2 || éndravāho nṛi-
 pátiṃ vājrahāluṃ ugrām ugrāsas tavishāsa enam | prátva-
 kshasam vṛishabhām satyāśushinam éni asmatrā sadhamādo
 vabantu || 3 || evá pátiṃ dronasācam sācetasam ūrjá skan-
 bhām dharuṇa á vṛishāyase | ójah kṛishva sām gṛibhāya
 tvé ápy áso yáthā kenipánām inó vṛidbē || 4 || gūmann asmé
 vásūny á hí śānsisham svāśisham bhārani á yāhi sominab |
 tvām īśishc sāsinnm á satsi bahishy anādhrishyā tāva pá-
 trāni dhármanā || 5 ||. 26 ||

prithak prayan prathamā devāhūtayó 'krīṇvata gra-
 vasyāni dushtārā | ná yé śekūr yajñiyām nāvani āruham
 irmaivā té ny āviṣanta képayab || 6 ||

May the Lord of resplendence, the Lord of wealth, come hither with His cosmic chariot for His exhilaration; He is the overcomer of all evil forces by His great unsurpassable might that has no limit. 1

O sovereign protector of men, the cosmic chariot is well-established; your rays are well-controlled; your hand firmly grasps the bolt of justice; O Lord of all, come quickly towards us by glorious path. We shall augment your energies through our loving prayers and exhilarating praises. 2

May the fierce, vigorous and co-exulting horses of the sun, bring Him near to us; He, the king of men, is armed with the bolt of justice; He verily is the conqueror of evils, the showerer of benefits, and the possessor of real vigour. 3

Verily, O Lord of resplendence, you preserve in your vast form the productive power which protects life and provides intelligence and strength to all; may you bestow upon us vigour, keep us in your protection, for you, as a Lord, are the inspirer and joy-giving to all wise and virtuous. 4

May precious treasures come quickly to us, for, verily, we have been glorifying you; come to bless your faithful devotees who have lovingly been offering their affections to you. Verily, you are the Lord of every one; as such may you enshrine in our hearts; may your faithful devotees be not suppressed and insulted any time. The means of enjoyment, your cups, enjoined by law, are not to be insulted by evil-spirited tendencies. 5

Those devotees, who surrender completely to the Lord, and acquire reputation, not to be surpassed, go separately (to higher summits), but those who could not ascend the boat of righteousness, sink down in desolation, like a wretched man plunged in debts. 6

एवैवापागपरे सन्तु दुह्योऽश्वा येषां दुर्युजं आयुयुजे ।
 इत्था ये प्रागुपरे सन्ति दावने पुरुणि यत्र वयुनानि भोजना ॥७॥
 गिरिरज्जनेजमानौ अधारयद्वयोः क्रन्ददन्तरिक्षाणि कोपयत् ।
 समीचीने धिषणे विष्कभायति वृष्णः पीत्वा मदं उक्थानि शंसति ॥८॥
 इमं बिभर्मि सुकृतं ते अङ्गुशं येनारुजासि मघवञ्छफारुजः ।
 अस्मिन्सु ते सर्वेने अस्त्वोक्त्यं सुत इष्टो मघवन्बोध्याभंगः ॥९॥
 गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
 वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥१०॥
 बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादद्यायोः ।
 इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

evaivāpāg āpare santu

dūdhyo 'śvā yéshām duryúja ānyuyuré | itthā yé prág
 ūpare sánti dāvāne purāṇi yātra vayúnāni bhójanā || 7 || gi-
 rīr ājraṇ réjamānāni adhārayad dyaúḥ krandaḥ antárikshāni
 kopayat | samīciné dhishāne ví shkabhāyati vṛṣṇaḥ pítvā
 máda ukthāni śaṁsati || 8 || imām bibharmi súkṛitaṁ te aṅ-
 guśam yénārujāsi maghavañ chaphārújaḥ | asmín sú te śá-
 vane astv okyāṁ sutá ishṭāni maghavan bodhy ābhagaḥ
 || 9 || góbbish ṭāremāmatiṁ — || 10 || bṛhaspátir naḥ pári —
 || 11 || 27 ||

(४५) पञ्चमत्वारिचं सूक्तम्

(१-१२) इन्द्रसर्वस्यास्य सूक्तस्य भातन्वतो यत्सर्विकभिः । अग्निर्वेदा । विदुर्ऋषयः ॥

३२८॥ दिवस्परि प्रथमं जज्ञे अग्निस्सद्वितीयं परि जातवेदाः ।
 तृतीयमुप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥१॥

45.

Divās pári prathamāṁ jajñe agnir asmād dvitīyam pári
 jātāvedāḥ | tritīyam apsu nṛimāṇā ājasram indbāna enam
 jarate svādhiḥ || 1 ||

Thus may those others, the evil — hearted ones, whose senses have gone astray like restive horses, go downwards. The other ones are those who from the very beginning have become liberal givers; they acquire numerous precious gifts from the Lord. 7

He (the resplendent Lord) firmly fixes the wandering tremulous clouds, and makes heaven full of resounding alarming voices; He agitates the firmament, and sustains the combined heaven and earth and in His ecstasy of joy, repeats the words of poetry. 8

I bear this your well-made goad, where-with you, O bounteous Lord, destroy the powerful wicked adversaries; may you be well-pleased at our sacred place of worship; O bounteous Lord, worthy of adoration, you know well our aspirations. May you accept our loving devotions, effused from our hearts. 9

O Lord, adored by all, may we subdue all evils caused by poverty and lack of our cattle; may we escape all hunger by means of our barley-fields. May we acquire the riches through our wealthy noble men, and may we conquer wealth through our own valour. 10

May the preceptor, Lord of universe, protect us from malignant adversaries coming from behind, from above, and from below; may the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends. 11

The fire divine manifests first at the celestial regions (the fire of the sun); then second time amongst us as cognizant of all that is born (the *jatavedas*); thirdly in the energy form, as in the waters (the fire produced by attrition). The pious sages enkindles and glorifies this eternal fire divine. 1

विद्या ते अग्ने त्रेधा त्रयाणि विद्या ते धाम विभृता पुरुत्रा ।
 विद्या ते नाम परमं गुह्यं यद्विद्या तमुत्सं यत आजुगन्धं ॥२॥
 समुद्रे त्वा नृमणां अप्सवन्तर्नृचक्षा ईधे दिवो अम ऊधन् ।
 तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवधन् ॥३॥
 अकन्ददुग्धिः स्तनयन्निव योः क्षामा रेरिहृद्दीरुधः समञ्जन् ।
 सद्यो जज्ञानो वि हामिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥४॥
 श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रापेणः सोमगोपाः ।
 वसुः सृनुः सहसो अप्सु राजा वि भात्यग्रं पुनर्तामिधानः ॥५॥
 विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाञ्जायमानः ।
 वीळुं चिदद्रिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥६॥

॥२५॥ उशिक्पावको अरतिः सुमेधा मर्तेष्वग्निन्तु न धावि ।
 इयति धूममरुपं भरिभ्रदुच्छ्रेण शोचिषा यामिनक्षन् ॥३॥

vidmā te agne tredhā trayāṇi vidmā
 te dhāma vibhṛitā purutrā | vidmā te nāma paramam gūbhā
 yād vidmā tām ūtsam yāta ājagānthā || 2 || samudré tvā
 nṛimāṇā apsv āntār nṛicākshā idhe-divō agna ūdhan | tṛi-
 tiye tvā rājasi tasthivāṅsam apām upāsthe mahishā avar-
 dhan || 3 || ākrandad agnī stanāyann iva dyaūḥ kshāmā
 rērihad vīrūdhāḥ samāñjan | sadyō jajñānō vī hīm iddhō
 ākhyad ā rōdasī bhānūnā bhāty antāḥ || 4 || śrīṇām udārō
 dharūṇo rayīṇām manīṣhāṇām prārpaṇaḥ sōmagopāḥ | vā-
 suḥ sūnūḥ sāhaso apsu rājā vī bhāty āgra uśhāsām idhā-
 nāḥ || 5 || viśvasya ketūr bhūvanasya gārbha ā rōdasī aprī-
 ṇāj jāyamānaḥ | vīlūm cid ādrim abhinat parāyāñ jānā yād
 agnīm āyajanta pāñca || 6 || 28 ||

usik pāvako aratīḥ sumedhā mārteshv agnīr amṛito nī
 dhāyi | iyarti dhūmām arushām bhāribhrad ūc ebukreṇa
 sośishā dyām īnakshan || 7 ||

O fire divine, we recognise your three stations in three regions (earth, firmament and heaven); we know your forms distributed at several stations (fire, wind and the sun); we know what your supreme secret name is; we know the source from which you have come out manifested. 2

In the oceans, in the midst of waters, the marine form of yours illumines you, O fire divine, so kind to men; in the celestial regions, the sun, the beholder of men, illumines you; in the third intermediary region, the mighty lightning illumines and magnifies you on the lap of clouds. 3

The fire divi pe roars like the thundering clouds; he licks the earth, burning the plants; as soon as generated he contemplates and looks around; when kindled, he blazes with his own radiance, illumining the space between heaven and earth. 4

He (the fire divine) is the inspirer of glories, depository of riches, rouser of thoughts and guardian of the divine elixir of love; he is the source of strength; a blazing king amid the waters, kindled at the commencement of dawns. 5

He is the manifest of all, the germ of the world, and sign of all creation; as soon as manifested, he fills earth and heaven with light; even the solid cloud, he cleaves when he advances; all the five classes of men praise him (for all these functions). 6

So among mortals, the immortal fire divine has been stationed, who is purifying, swift — moving, sagacious and an envoy. He sends forth the red smoke that whirls around above Him, striving to reach the heavens with radiant lustre. 7

दृशानो रुक्म उर्विया व्ययौर्दुर्मर्षमायुः श्रिये रुचानः ।
 अमिरमृतो अभवद्वयोभिर्यदेनं यौर्जनयत्सुरेताः ॥८॥
 यस्तं अद्य कृणवद्भद्रशोचेऽपुपं देव घृतवन्तममे ।
 प्र तं नय प्रतरं वस्यो अच्छामि सुन्नं देवभक्तं यविष्ठ ॥९॥
 आ तं भज सौश्रवसेष्वम उक्थउक्थ आ भज शस्यमाने ।
 प्रियः सूर्ये प्रियो अमा भवात्युज्जातेन भिनद्दुज्जित्वैः ॥१०॥
 त्वाममे यजमाना अनु दून्विश्वा वसुं दधिरे वार्याणि ।
 त्वया सह द्रविणमिच्छमाना ब्रजं गोमन्तमुशिजो वि वसुः ॥११॥
 अस्ताव्यमिर्नरा सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।
 अद्रेषे चावापृथिवी हुवेम देवा धृत रयिमस्मे सुवीरम् ॥१२॥

॥ इति सप्तमाष्टकेऽष्टमोऽध्यायः ॥

[अष्टमाध्याये वर्गाः २९, सूक्ताणि १३, जाकाः १४४]

[सप्तमाष्टके अध्यायाः ८, वर्गाः २४८, सूक्ताणि ११९, जाकाः १२९३]

॥ इति सप्तमोऽष्टकः ॥

—१३४०—

dṛiṣānó rukíná urviyá vy
 ādyaud durmársham áyuh śriyé rucānāḥ | agnīr amṛito abha-
 vad váyobhir yád enam dyaúr janáyat śurétāḥ ॥ 8 ॥ yás te
 adyá kṛiṇávad bhadrasoce 'pūpām deva ghṛitāvantam agne |
 prā tām naya pratarām vāsyo, ūchābhī sumnām devābhak-
 tam yavishtā ॥ 9 ॥ ā tām bhaja sausravaséshv agna ukthā-
 uktha ā bhaja śasyāmāne | priyāḥ sūrye priyó agná bha-
 vāty új jātēna bhinádad új jānitvaiḥ ॥ 10 ॥ tvām agne yá-
 jamānā ānu dyūn víśvā vāsu dadbhirc vāryāni | tvāyā sahā
 dráviṇam ichámānā vrajām gómantam usījo ví vavruḥ ॥ 11 ॥
 ástāvya agnīr narām suśévo vaiśvānarā ṛishibhiḥ sómago-
 pāḥ | ndveshó dyāvāpṛithiví huvema dévā dhattā rayim
 asmé suvīram ॥ 12 ॥ 29 ॥

The fire divine, who is conspicuous and refulgent, shines with great splendour, moving everywhere and blazing unsurpassingly with glory. Born of prolific heaven, he becomes immortal heaving been fed on the energy-rich material. 8

O auspiciously radiant and glorious fire divine, most youthful, may you grant ample wealth to the eminent worshipper, who presents to you today sweet cakes rich with butter and confer happiness upon one devoted to Lord. 9

O fire divine, may you endow him with a share of glory, and enrich him, who offers beautiful sacrificial viands, and recites sacred praises. May he be dear to the sun, dear to the fire, and be blessed with children and children's children. 10

O fire divine, while the worshippers daily offer all precious treasures to you, they win for themselves all rich rewards worthy to be desired; the wise sages, desirous of spiritual wealth discover the secret place of divine knowledge and throw open the doors of the pasturage. 11

The fire divine, the friend of men, the guardian of spiritual bliss and knowledge, the illustrious leader of the universe has been glorified by the seers. We invoke the friendly heaven and earth. May you grant us, O divine powers, riches and brave progeny. 12

अथ प्रथमोऽध्यायः ॥

(४६) षट्षत्वारिंशं सूक्तम्

(१-१०) दशमंम्याम्य सूक्तस्य भागन्दनो बलविकर्षिः । अग्निर्वैष्णवः । विष्णुश्चन्द्रः ॥

०१॥ प्र होता जातो महान्भोविष्णुपदा सीददुपायुपस्थे ।
 दधिर्यो धायि स ते वयंसि यन्ता वसूनि विधत्ते तनूपाः ॥१॥
 इमं विधन्तो अपां सधस्थे पशुं न नष्टं पदैरनु गमन् ।
 गुहा चतन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽविन्दन् ॥२॥
 इमं त्रितो भूर्यविन्दद्विच्छन्वैमूवसो मुर्धन्यध्यायाः ।
 स शेवृधो जात आ हृम्येषु नाभिर्युवा भवति रोचुनस्य ॥३॥
 मन्द्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम् ।
 विशामकृष्णरतिं पावकं हव्यवाहं दधतो मानुषेषु ॥४॥
 प्र भूर्जयन्तं महां विषोधां मूरा अमूरं पुरां दुर्मोणम् ।
 नयन्तो गर्भं वनां धिर्य धुहिरिश्मश्रुं नावीणं धनर्चम् ॥५॥

46.

Prā hótā jātó mahán nabhovín ṛṣibhādvā sidad apām
 upásthe | dādhir yó dhāyi sá te váyānsi yantá vásūni vi-
 dbaté tanūpāḥ || 1 || imāṃ vidhānto apām sadbhāsthe paśum
 ná naštām padair ānu gman | gūhā catantam us̥jō nāmo-
 bhir ichānto dhīrā bhr̥gavo 'vindan || 2 || imāṃ tritō bhūry
 avindat ichān vaibhūvasō mūrdhāny āghnyāyāḥ | sá śévri-
 dho jātá ā harmyēshu nābhīr yuvā bhavati rocanāsya || 3 ||
 mandrām hótāram us̥jō nāmobhiḥ prāñcam yajñām netā-
 ram adhvarāṇām | viśām akr̥ṇvann aratīm pāvakām hav-
 yavābam dādhatō mānusheshu || 4 || prā bhūr jāyantam
 mahām vipodbhām mūrā āmūram purām darmāṇam | nāyanto
 gārbham vanām dhīyam dhur hriṣmaṣṣum nārvaṇam dhā-
 narcam || 5 || १ ||

He (the fire divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings; may he, when established on the altar, be the giver of food and riches to the worshipper. 1

The sages seek him, when he is concealed in the midst of cosmic vapours, and follow him by his foot-prints as men follow an animal that is missing or lost. By their constant prayers and meditations, the wise glorious sages, yearning in their heart, discover him lurking in the remotest cavity. 2

The sage, free from three-fold miseries, seeks and finds the source of this mighty fire divine on the summit of this earth. He is enkindled in our houses, becomes youthful, joy-bestower, and the central point of brightness. 3

May the mortal men accomplish their works, and bring the fire divine to bless their noble deeds; he is victorious, mighty, sustainer of the wise, immortal, the demolisher of the strongholds of the wicked, an embryo of the waters, the conductor of the speedy golden rays like a horse, and the one to be adored with wealth and praises. 4

He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws. 5

॥२॥ नि पस्त्यासु त्रितः स्तभूयन्परिवीतो योनौ सीददन्तः ।
 अतः संगृभ्यां विशां दमूना विधर्मणायन्त्रैरीयते नृन् ॥६॥
 अस्याजरासो दमामरित्रा अर्चद्धमासो अग्नयः पावकाः ।
 भ्रितीचयः श्वात्रासो भुरभ्यवो वनर्षदो वायवो न सोमाः ॥७॥
 प्र जिह्वया भरते वेपो अग्निः प्र वयुनानि चेतसा पृथिव्याः ।
 तमायवः शुचयन्तं पावकं मन्द्रं होतारं दधिरे यजिष्ठम् ॥८॥
 यावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा भृगवो यं सहोभिः ।
 ईळेन्यं प्रथमे मातरिश्वा देवास्तत्तुर्धुर्मेनवे यजत्रम् ॥९॥
 यं त्वा देवा दधिरे हव्यवाहं पुरुस्पृहो मानुषासो यजत्रम् ।
 स यामन्त्रे स्तुवते वयो धाः प्र देवयन्यशसः सं हि पूर्वीः ॥१०॥

nī pastyāsu tritā stabbūyān pārivito yónau sīdād
 antāḥ | ātaḥ saṁgr̥ibhyā viśāṁ dāmūnā vīdharmanāyantraír
 iyate nr̥in || 6 || asyājārāso damām aritrā arcāddhūmāso
 agnāyaḥ pāvakāḥ | ṣviticāyaḥ śvātrāso bburanyāvo vanar-
 shādo vāyāvo ná sómāḥ || 7 || prá jihvāyā bharate vépo
 agnīḥ prá vayúnāni cétaśā prithivyāḥ | tám āyávaḥ ṣucá-
 yantam pāvakām mandrām hótāraṁ dadhire yājishṭham
 || 8 || dyāvā yām agnīm prithivī jánishṭām āpas tvāshṭā
 bhr̥igavo yām sáhobhiḥ | ilényam prathamām mātariśvā de-
 vās tatakshur mánave yājatram || 9 || yām tvā devā dadhiré
 bavyavāham puruspr̥iḥo mánushāso yājatram | sá yāniann
 agne stuvaté váyo dhāḥ prá devayān yaśásah sám hí pūr-
 vīḥ || 10 || २ ||

(५७) सप्तपवारिणं सूक्तम्

(१-८) महर्षेयस्य सूक्तस्याङ्गितसः सप्तगुरुभिः । वैकुण्ठ इन्द्रो देवता । विष्णु उक्तः ॥

॥३॥ जगृभ्मा ते दक्षिणमिन्द्र हस्तं वसुयवो वसुपते वसूनाम् ।
 विष्ठा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः ॥१॥

47.

Jagr̥ibhmā te dākshinaṁ indra hāstaṁ vasūyāvo vasu-
 pate vāsūnām | vidmā hí tvā gópatim sūra gónāni asmá-
 bhyam citrām vṛṣhaṇam rayīm dāḥ || 1 ||

Like the effusing elixir of life and happiness are the flames of the fire divine, undecaying, rescuers from all ills and wicked persons, having shining smoke, purifying, white, swift, bearer of oblations and seated in fire-woods. 6

This fire divine bears away the oblations with his tongues, and carries the hymns of praise with intelligence for the benefit of people on the earth. He is bright, purifier and bliss-bestower. Men invoke this venerable fire divine for performing their sacred works. 7

This is the fire divine, whom earth and heaven, the waters, the solar rays, the heat waves engender through their mighty powers; For the first time, the cosmic wind brings it and vital principles nourish and fabricate this adorable fire divine for the sake of mankind. 8

You are the one whom the divine powers appoint as the bearer of oblations; and whom men, desiring manifold blessings, honour as the object of worship. May you, O fire divine, bestow food upon him who adores you at the place of worship; verily, this devout worshipper attains great renown. 9

O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom; may you give us splendrous productive riches. 1

स्वायुधं स्ववसं सुनीधं चतुःसमुद्रं धरुणं रयीणाम् ।
 चर्कृत्यं शंस्यं भूरिवारमस्मभ्यं चित्रं वृषणं रयिं दाः ॥२॥
 सुब्रह्माणं देववन्तं बृहन्तमुरुं गभीरं पृथुबुधमिन्द्र ।
 श्रुतकषिमुग्रमभिमातिषाहमस्मभ्यं चित्रं वृषणं रयिं दाः ॥३॥
 सनद्वाजं विप्रवीरं तरुं धनस्पृतं शशुवांसं सुदर्शम् ।
 वस्युहने पुभिर्दमिन्द्र सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥४॥
 अश्ववन्तं रयिनं वीरवन्तं सहस्रिणं श्रुतिनं वाजमिन्द्र ।
 भद्रव्रतं विप्रवीरं स्वर्षामस्मभ्यं चित्रं वृषणं रयिं दाः ॥५॥

॥५॥

प्र सप्तगुमृतधीति सुमेधां बृहस्पतिं मतिरच्छा जिगाति ।
 य आङ्गिरसो नमसोपसद्योऽस्मभ्यं चित्रं वृषणं रयिं दाः ॥६॥
 वनीवानो मम द्रुतास इन्द्रं स्तोमाश्चरन्ति सुमतीरियाणाः ।
 हृदिस्पृशो मनसा वच्यमाना अस्मभ्यं चित्रं वृषणं रयिं दाः ॥७॥

svâyundhām svā-

vasam sunīthām catuḥsamudraṁ dharuṇam rayiṇām | car-
 krītyam śaṁsyam bhūrivāram asmābhyam citrām vṛṣhaṇam
 rayīm dāḥ || 2 || subrahmaṇam devāvantam bṛihāntam uruṁ
 gabhīram prithubudhnam indra | śrutākṣim ugrām abhimā-
 tiśābham asmābhyam citrām vṛṣhaṇam rayīm dāḥ || 3 || sa-
 nādvājam vipravīram tarutram dhanaspritam śuśuvāṁsam
 sudākṣham | dasyuhānam pūrbhīdam indra satyām asmā-
 bhyam citrām vṛṣhaṇam rayīm dāḥ || 4 || śvāvāntam ra-
 thīnam virāvantam sabasriṇam śatīnam vājam indra | bhad-
 rāvrātam vipravīram svarshām asmābhyam citrām vṛṣha-
 ṇam rayīm dāḥ || 5 || ॥

prā saptāgum ritādhītim sumedhām bṛihaspātim matir
 āchā jigāti | yā āṅgirasó nāmasopasādyo 'smābhyam citrām
 vṛṣhaṇam rayīm dāḥ || 6 || vānīvāno máma dūtāsa índram
 stómāḥ caranti sumatīr iyānāḥ | hṛdisprīṣo mánasā vacyā-
 mánā asmābhyam citrām vṛṣhaṇam rayīm dāḥ || 7 ||

(We know you to be) the Lord of bright weapons, sure protector, safe guide, pervader of the firmament in all four directions, the depository of riches, the performer of reputed works, adorable and the preventer of many ills; may you give us splendrous productive riches. 2

The object of prayers, guardian of Nature's bounties, great profound, vast, and based on broad foundations, the giver of strength to pious sages for conquering evil forces and resplendent in form; may you give us splendrous productive riches. 3

Capable of dispensing food, one that blesses us with intelligent brave children, the protector, most useful, wealth-attracting, promotor of progress, very powerful, destroyer of the wicked and their cities, and the observer of truth, O resplendent Lord; may you give us splendrous productive riches. 4

Horses, chariots, valiant followers, hundredfold and thousandfold strength, a band of excellent attendants, valiant men of wisdom and the winner of happiness, O resplendent Lord; may you give us splendrous productive riches. 5

The praises are addressed to the one who pervades the whole universe; who may be realised with humility; who motivates the seven sense — organs; who is the observer of eternal truth; the possessor of higher wisdom; and is the supreme lord of the vast universe; may you give us splendrous productive riches. 6

May devotional praises, like envoys carrying loving kindness, go forth to the resplendent Lord with their strong entreaty, they are heart-touching, coming forth from the depths within, O resplendent Lord; may you give us splendrous productive riches. 7

यत्त्वा यामि दद्धि तन्न इन्द्र बृहन्तं क्षयमसं जनानाम् ।
अभि तद्वावापृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रयिं दाः ॥८॥

yāt

tvā yāmi daddhī tann na indra bṛihāntaṃ kshāyamaśsamāṇ
jānānām | abhī tād dyāvāpṛithivī grṇitām asmābhyam ci-
trāṃ vṛiṣhaṇaṃ rayim dāh || 8 || 4 ||

(४८) महत्त्वाणि सृजन्

(१-११) एकादशर्चन्त्यास्य सृजन् इन्द्र क्रयिः । वैकुण्ठ इन्द्रो देवता । (१-११, ८-११) ययमादि-
नृचक्षुष्याद्यमीनवयोक्तृबोध भगती, (७, ११-११) सप्तमीदशम्येकादशीनाञ्च विष्णु उन्दसी ।

॥१॥

अहं सुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः ।
मां हवन्ते पितरं न जन्तवोऽहं दाशुषे वि भजामि भोजनम् ॥१॥
अहमिन्द्रो रोधो वक्षो अथर्वणस्त्रिताय गा अजमयमहेरधि ।
अहं दस्युभ्यः परि नृम्णमा ददे गोत्रा शिक्षन्दधीचे मातरिश्चने ॥२॥
मामं त्वष्टा वज्रमतक्षदायसं मयि देवासोऽवृजन्नपि क्रतुम् ।
ममानीकं सूर्यस्येव दुष्टरं मामायन्ति कृतेन कर्त्वेन च ॥३॥
अहमेतं गव्ययमभ्यं पशुं पुरीषिणं सार्यकेना हिरण्यम् ।
पुरु सहास्त्रा नि शिक्षामि दाशुषे यन्मा सोमास उक्थिनो अमन्दिपुः ॥४॥

48.

Ahām bhuvam vāsunah pūrvyās pātir ahām dhānāni
sām jayāmi śāsvataḥ | mām havante pitāraṃ nā jantāvo
'hām dāśūshe vī bhajāmi bhōjanam || 1 || ahām indro rōdho
vāksbo ātharvaṇas tritāya gā ajanayam āber ādhi | ahām
dāsyubhyah pāri nṛimṇām ā dade gotrā śikṣhaṇ daddhicē
mātariśvane || 2 || māhiyam tvāśhṭā vājraṇ atakṣhaḍ āyasām
māyi devāso 'vrijann āpi krātum | māmānikam sūryasyeva
dushtāram mām āryanti kṛitēna kārtvena ca || 3 || ahām
etām gavyāyam āsvyam paśūm pariśhīṇaṇ sāyakenā hi-
raṇyāyam | purū sahāsrā nī śiśāmi dāśūshe yān mā sōmāsa
ukthīno āmandishub || 4 ||

O resplendent Lord, grant us all for which I pray, a spacious home, not held in common with other men, and may heaven and earth approve of it; may you give us splendrous productive riches. ४

48

I am the eternal and principal Lord of all precious treasures; I win over the entire wealth of every one. All living beings call upon me as father; I bestow nourishment to the man who offers devotion. १

I, being supreme Lord of resplendence, afford firm stay to the vital complex of the body. I generate waters of clouds from above for the sake of the three realms. I collect and distribute wealth from clouds. To the body growing in mother's womb, I impart (the instinctive) knowledge of utilizing the sense — organs. २

For me, the supreme architect forges the iron thunderbolt of justice; in me, the divine powers have centred their assigned functions; my lustre is insupportable like that of the sun; men honour me as supreme Lord for what I have been doing in the past, and for all that I shall do in future. ३

I (have conquered) by my arrow things pertaining to cow (or wisdom); horse (or vigour), herds of other cattle, milk and milk products and gold. I give many thousands to the liberal donors who by their praises and devotional prayers afford me delight. ४

अहमिन्द्रो न परा जिग्य इक्षन् न मृत्यवेऽव तस्थे कदा चन ।
सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सख्ये रिपाथन ॥५॥

॥५॥ अहमेताञ्छाश्वसतो द्वाहेन्द्रं ये वज्रं युधयेऽकृष्वत ।
आह्वयमानौ अव हन्मनाहनं दृक्का वदन्नमस्युर्नमस्विनः ॥६॥
अमीऽदमेकमेकौ अस्मि निष्पाळभी द्वा किमु त्रयः करन्ति ।
खले न पर्षान्प्रति हन्मि भूरि किं मां निन्दन्ति शत्रवोऽनिन्द्राः ॥७॥
अहं गुह्यभ्यो अतिथिग्वमिष्करमिषं न वृत्रतुरं विश्व धारयम् ।
यत्पर्षयन्न उत वा करञ्जहे प्राहं महे वृत्रहत्ये अशुश्रवि ॥८॥
प्र मे नमीं साप्य इषे भुजे भूद्वामेषे सख्या कृणुत हिता ।
द्विषुं यदस्य समिधेषु मंहयमादिदेनं शस्यमुक्थ्यं करम् ॥९॥
प्र नेमसिन्ददृशो सोमो अन्तर्गोपा नेमसाविरस्था कृणोति ।
स तिग्मशृङ्गं वृषभं युयुत्सन्द्रुहस्तस्थौ बहुले बद्धो अन्तः ॥१०॥

ahām indro na pārā jigya id dhā-
nam ná mṛityávē 'va tasthe kádā canā | sōmam in mā su-
nvānto yācatā vāsu ná me pūravaḥ sakhyé risbāthana
॥ 5 ॥ ५ ॥

ahām etāñ chāsvasato dvā-dvéndram yé vājraṁ yu-
dhāyē 'krīṇvata | āhvāyamānāu āva bānmanāhanam dṛiḥbā
vādānn ānamasyur namasvīnaḥ ॥ 6 ॥ abhidām ékam éko
asmi nishshāl abhi dvā kīm u trāyaḥ karanti | khāle ná
parshān prāti hantmi bhūri kīm mā nindanti śātravo 'nin-
drāḥ ॥ 7 ॥ ahām guṇḡubhyo atithigvām īshkaram īsham ná
vṛitratūram vikshú dhārayam | yāt parṇayaghnā utā vā ka-
rañjabé prābham mahé vṛitrahātye āśusravi ॥ 8 ॥ prā me
nāmi sāpyā ishē bhujé bhūd gāvām ēshe sakhyā kṛiṇuta
dvitā | didyūm yāt asya samithēshu manbhāyam ād id enam
śānsyam ukthyam karam ॥ 9 ॥ prā némasmin dadṛiṣe sōmo
antār gopā nénam āvir asthā kṛiṇoti | śā tigmasṛiṇḡgam vṛi-
śābbhām yūyntsau druhās tasthan bahulé baddhó antāḥ
॥ 10 ॥

I am Lord of resplendence. I remain unconquered; I never yield to death; men ask affluence from me when they offer prayers; O men, none in my friendship can suffer. ⁵

I destroy two by two those powerful evil tendencies who defy the bolt of justice of mine, the resplendent Lord, in conflicts of life. I strike down these challengers with my deadly weapons, howsoever they may be bending or unbending or uttering stern menaces. ⁶

I conquer this one single - handed; they may be two and still I conquer. What shall they do even if they are three against me? I smite them like sheaves (of grain) upon the threshing-floor. How can my adversaries, the faithless, who know me not the resplendent Lord, revile me? ⁷

I have trained the noble hospitable person to protect the enlightened men, and I uphold him who is the destroyer of the wicked. I honour him amid the people, when I gain glory in the great evil-destroying battle in which solar rays destroy the leaf-eating moths and the branch - suckers. ⁸

My praiser, loved by all, becomes a source of sustenance, knowledge and enjoyment. Men use him for two purposes; first, for the search of divine knowledge and secondly, for friendship. I bestow upon him an arrow for the fight and make him worthy of song and hymns of praise. ⁹

(May Lord has two phrases : one of beauty and joy - the *Soma*; and the other of terror and justice - *Indra* with a bolt). The divine elixir of life is seen by one of the two. The cowherd (the resplendent Lord) manifests the other with his bolt of punitive justice. The latter, warring against the powerful sharp horned-bull, remains engrossed in the darkness of the worldly temptations, bound by the victor. ¹⁰

आदित्यानां वसूनां रुद्रियाणां देवो देवानां न मिनामि धाम ।
ते मा भद्राय शवसे ततक्षुरर्पराजितमस्तृतमपाब्धम् ॥११॥

ādityānāṃ vāsūnāṃ rudriyānāṃ devō devānāṃ nā
mināmi dhāma | tē mā bhadraya śavase tataksbur āparāji-
tara āstritam āśābham ॥ 11 ॥ ० ॥

(४९) एकोनपञ्चाशत् सूक्तम्

{ १-११ } एकदशविंशत्यस्य सूक्तस्य वैकुण्ठ इन्द्र कृषिः । वैकुण्ठ इन्द्रो देवता । (१. ३-१०) प्रथमपञ्चमूर्तीपा-
द्यष्टनाथः ऋषीः, (२. ११) द्वितीयैकादशयोधः विष्णु उन्मती ॥

अहं दां गृणते पृथ्व्यं वस्वहं ब्रह्म कृणव्यं मह्यं वर्धनम् ।
अहं भुव्यं यजमानस्य चोदितार्यज्यनः साक्षि विश्वस्मिन्भरे ॥१॥
मां धुरिन्द्रं नाम देवतां दिवश्च गमश्चापां च जन्तवः ।
अहं हरी वृषणा विव्रता रघू अहं वज्रं शवसे धृष्या ददे ॥२॥
अहमत्कं कवये शिश्रथं हथैरहं कुत्समावमाभिरुतिभिः ।
अहं शृष्णस्य श्रथिता वर्धयमं न यो रर आर्यं नाम दस्यवे ॥३॥
अहं पितेव वेतसूरभिष्टये तुग्रं कुत्साय स्मदिभं च रन्धयम् ।
अहं भुव्यं यजमानस्य राजनि प्र यद्भरे तुजये न प्रियाष्टपे ॥४॥

49.

Ahām dām grīṇatē pūrvyam vāsv ahām brāhma kṛiṇa-
vam māhyam vārdhanam | ahām bhuvam yājaniāṇasya co-
ditāyajvanah sākshi viśvasmin bhāre ॥ 1 ॥ mām dbur indram
nāma devatā divas ca gmas cāpām ca jantāvah | ahām
hārī vṛiṣhaṇā vīvratā raghū ahām vājram śavase dhṛiṣhṇv
ā dade ॥ 2 ॥ ahām ātkam kavāye śiṣṇatham bāthair ahām
kūtsam āvam ābhīr ūtībhiḥ | ahām śuśhṇasya śnāthitā vā-
dhar yamam nā yō rarā āryam nāma dāsyaive ॥ 3 ॥ ahām
pitēva vetasūr abhiṣṭaye tūgram kūtsāya smādibham ca
randhayam | ahām bhuvam yājamānasya rājāni prā yād
bhāre tūjaye nā priyādhṛiṣbe ॥ 4 ॥

Our glorious Lord never violates the statutes fixed for Nature's bounties, for example, belonging to the heavenly region (the *adityas*), the midspace (the *rudriyas*), and the earth (the *vasus*). May these divine powers fashion me for benevolent vigour, unconquered, unharmed and invincible. 11

49

I give precious treasure to him who praises Me; I compose sacred hymns of prayer which glorify Me. I am the inspirer of the worshipper. I subdue in each conflict men who do not worship. 1

The people of heavens, the waters and earth establish Me, Lord of resplendence, among Nature's bounties. I (harness) two speedy, vigorous, many-functioned, horses (vital forces). I wield for My strength the fierce bolt of justice. 2

With deadly blows, I strike down the dark forces of ignorance for the protection of sages; with those protections, I preserve the intellectual; I am the vanquisher of greed as well as the greedy; for that I grasp the bolt of justice. I do not let the wicked appropriate the name of a noble person. 3

Like a father, I bring the violent, the fierce and the malignant forces under subjection for the welfare of the intelligent man at his desire. I manifest Myself to the worshipper, and thence I give him such gifts as may help him to conquer adversities. 4

अहं रन्ध्रयं मृगयं श्रुतर्वणे यन्माजिहीत वयुनां चनानुपक् ।
अहं वेदां नम्रमायवेऽकरमहं सव्याय पशुभिमरन्ध्रयम् ॥५॥

१८१

अहं स यो नववास्त्वं बृहद्रथं सं वृत्रेय दासं वृत्रहारजम् ।
यहर्धयन्तं प्रथयन्तमानुपगदुरे पारे रजसो रोचनाकरम् ॥६॥
अहं सर्वस्य परि याम्याशुभिः प्रेतशेभिर्वहमान ओजसा ।
यन्मा सावो मनुष आह निर्णिज ऋधकृषे दासं कृत्वयं हयैः ॥७॥
अहं सप्तहा नहुषो नहुष्टरः प्राश्रावयं शर्वसा तुर्वशां यदुम् ।
अहं न्यन्यं सहसा सहस्करं नव बाधतो नयति च वक्षयम् ॥८॥
अहं सप्त स्रवतो धारयं वृषां द्रवित्वः पृथिव्यां सीरा अधि ।
अहमणींसि वि तिरामि सुकतुर्युधा विदुं मनवे गातुमिष्टये ॥९॥
अहं तदासु धारयं यदासु न द्वेवश्चन त्वष्टाधारयदुशत ।
स्याहं गवामृधःसु वक्षणास्ता मधोर्मधु श्वाभ्यं सोममाशिरम् ॥१०॥

ahám randhayam mṛiga-
yam śrutárvane yán mājihīta vayúnā canānushák | ahám
veśám namráṁ āyáve 'karam ahám savyāya pádgribhim
arandhayam || 5 || 7 ||

ahám sá yó nāvavāstvam bṛihádratham sám vṛitréva
dāsam vṛitrahārujam | yád vardhāyantam prathāyantam ānu-
shág dūrē pārē rájaso rocanákaram || 6 || ahám sūryasya
pári yāmy āśúbhiḥ praītaśébbhir váhamāna ójasā | yán mā
sāvó mánusha áha nirñija řídhak kṛishe dāsam kṛítvyam
hátthaiḥ || 7 || ahám saptahá náhušo náhushtarāḥ práśrāva-
yam śávasā turvāsam yádum | ahám ny ānyám sáhasā sá-
has karām náva vrádhato navatím ca vakshayam || 8 || ahám
saptá sraváto dhārayam vṛishā dravitnvāḥ pṛithivyām sīrá
ádhi | ahám árñānsi ví tirāmi sukrátur yudhá vidam má-
nave gātúm ishṭáye || 9 || ahám tát āsu dhārayam yád āsu
ná devás caná tváshtádhārayad rúsat | spārham gávām
údbhassu vakshánāśv á mádhor mádhu svátryam sómam
āsáram || 10 ||

I inspire the sincere seeker to subdue his worldly temptations; so that, he may ever follow Me and earnestly keep engaged in benevolent works; I inspire the innerself of the seeker to bend and bow; I remove the hurdles of his path, humiliate his adversary and subjugate the obstructor in the interest of the seeker. 5

I am the one who destroys the wicked, who assumes ever - new shapes and techniques, who has a vast chariot (to carry the weapons of destruction) and who, like the dark evil, is malignant. I drive away this constantly augmenting and broadening evil to the furthest end of the regions. 6

I, by My own power, travel round about, borne onward by the swift white horses of the sun. The expressed devotional invocations call Me to bless the benevolent acts of My devotees. I drive off, with My bolt of punitive justice, the powerful wicked force, which ought to be destroyed. 7

I am the dispeller of the seven types of dark forces; (or numerous types of dark clouds). I am a bond superior to any other bond. I glorify the hard worker and the subduer of sins through power. I strengthen another worshipper with strength. I demolish ninety and nine powerful foes (and their strongholds). 8

With My powers I support all the seven streams, flowing and meandering over the earth. As a performer of good deeds, I spread out the waters; fighting the battle I find the way to great success for men. 9

In them, I keep that bright and inspiring desirable (vital fluid) which not even the architect divine could deposit. I uphold milk in the udders of cows, and swift-flowing sweet elixir in rivers at the very source and milk and curds (are deposited by My strength). 10

एवा देवाँ इन्द्रो विव्ये नृ॒न्र च्यौ॒न्नेन॑ म॒घवा॑ सत्यरा॒धाः ।
विश्वे॒त्ता ते॑ हरि॒वः श॒चीवो॑ऽभि तुरा॒सः स्वय॑शो गृणन्ति ॥११॥

evā devāñ indro vivye nṛīn prā cyautnéna
maghāvā satyārādhāḥ | viśvét tā te harivaḥ śacīvo 'bhī
turāsaḥ svayaśo gṛinanti ॥ 11 ॥ १ ॥

(१०) पञ्चाशं सूक्तम्

(१-७) सप्तमैस्वाप्त्य सूक्तस्य वैकुण्ठ इन्द्र ऊचिः । वैकुण्ठ इन्द्रो देवता । (१-२, ६-७) प्रथमा-

द्वितीययोः क्रयोः षष्ठीसप्तम्योश्च अगती, (३-४) कृतीयाचतुर्थ्योर्धर्मसारिणी,

(५) पञ्चम्याश्च विदुषु गन्दांसि ॥

॥१॥

प्र वो॑ म॒हे मन्द॑मान॒यान्ध॑सोऽची॑ विश्वान॒राय॑ विश्वा॒भुवे॑ ।
इन्द्र॑स्य यस्य सु॒मखे॑ स॒हो म॒हि श्रवो॑ नृ॒मणं॑ च रोद॑सी सप॒र्यतः॑ ॥१॥
सो चि॒न्नु सख्या॑ न॒र्य इ॒नः स्तु॒तश्च॑र्कस्य इन्द्रो मा॒र्वते॑ न॒रे ।
विश्वा॑सु धूर्षु॑ वा॒जकृ॑त्येषु सत्पते वृ॒त्रे वा॒प्स्व॑भि शू॒र म॒न्दसे॑ ॥२॥
के ते॑ न॒र इन्द्र॑ ये तं इ॒षे ये ते॑ सु॒न्नं स॒ध्न्य॑मि॒यक्षान्॑ ।
के ते॑ वा॒जाया॑सुयीय हि॒न्विरे॑ के अ॒प्सु स्वा॒सूर्वा॑सु पौंस्ये॑ ॥३॥
भुव॑स्त्वमिन्द्र ब्र॒ह्मणा॑ म॒हान्भुवो॑ विश्वेषु स॒र्वने॑षु य॒ज्ञियः॑ ।
भुवो॑ नृ॒भ्यो॒न्नो विश्व॑स्मिन्भरे ज्येष्ठश्च मन्त्रो॑ विश्वच॒र्षणे॑ ॥४॥
अवा॑ नु कं ज्या॒यान्य॑ज्ञव॒नसो॑ म॒हीं त॒ ओमा॑त्रां कृ॒ष्टयो॑ विदुः ।
असो॑ नु क॒मज॑रो वधी॑श्च विश्वेदे॒ता स॒र्वना॑ त॒तुमा॑ कृषे ॥५॥

50.

Prā vo mahé mándamānāyāndhasó 'rcā viśvānarāya
viśvābhūve | indrasya yāsya sūmakhaṃ sāho māhi śrāvo
nṛimṇaṃ ca ródasī saparyātaḥ ॥ 1 ॥ só cin nú sákhyā nārya
inā stūtāḥ carkṛītya indro miāvate nāre | viśvāsu dhūrshú
vājakṛītyeshu satpate vṛitré vāpsv ābhī śūra mandase ॥ 2 ॥ ké
té nāra indra yé ta ishé yé te sūmnāṃ sadhanyām íyakshān |
ké te vājāyāsuryāya hinvire ké apsú svāsūrvārāsu paūnsye
॥ 3 ॥ bhūvas tvām indra brāhmaṇā mahān bhūvo viśveshu
sāvaneshu yajñiyah | bhūvo nṛīnś cyautnó viśvasmin bhāre
jyēsthāḥ ca mantro viśvacarshaṇe ॥ 4 ॥ āvā nú kaṃ jyā-
yān yajñāvanaso mahīm ta ōmātrām kṛishtāyo viduḥ | āso
nú kam ajāro vārdhāḥ ca viśvéd etā sāvanā tūtumā krishe
॥ 5 ॥

The possessor of riches, the preserver of truth and the bounteous Lord of resplendence stimulates Nature's bounties by His energy. O possessor of radiance and benevolent works, all competent sages glorify these gifts of yours. 11

50

Worship, O man, great resplendent Lord, who is the joy-giving food, benefactor of all men, pervading all the universe, and whose power of good actions, great fame, and wealth is acknowledged by heaven and earth as well. 1

That resplendent Lord, who is kind to man, the lord of all, the one praised by friends, must be glorified with love by all men and honoured by devotees like me; O brave protector of virtuous persons, we see your glory in strength-providing and all-sustaining waters, imprisoned in clouds (or rivers). 2

O resplendent Lord, who are the men that offer homage to you and who obtain happiness and opulence from you? Who are those who made efforts to obtain continuously-flowing waters, and cultivate lands with strength and courage? 3

O resplendent Lord, you are great through your wisdom and adorable in all our sacred ceremonies; in every conflict, you cast down the hostile leaders; O beholder of all universe, you are the noblest amidst all. 4

O resplendent Lord, verily you are the best of all and as such protect those who toil honestly; men know your great protecting strength; verily, you are undecaying. May you increase the strength of your devotees swiftly in all these sacred acts. 5

एता विश्वा सर्वना तूतुमा कृषे स्वयं सूनो सहस्रो यानि दधिषे ।
 वराय ते पात्रं धर्मेणे तना यज्ञो मन्त्रो ब्रह्मोद्यतं वचः ॥६॥
 ये ते विप्र ब्रह्मकृतः सुते सचा वसूनां च वसुनश्च दावने ।
 प्र ते सुप्तस्य मनसा पथा भुवन्मदे सुतस्य सोम्यस्यान्धसः ॥७॥

etā vīsvā sávanā tūtumā kṛiṣhe svayāṁ sūno sahaso
 yāni dadhishé | várāya te pátram dhármaṇe tánā yajñó
 mántro bráhmódyataṁ vácaḥ || 6 || yé te vipra brahmakṛi-
 taḥ suté sácā vásūnām ca vásunaṣ ca dāvāne | prā té su-
 mnásya mánasā pathā bhuvan máde sutásya somyásyāndha-
 saḥ || 7 || ० ||

(५१) एकपञ्चाशं सूक्तम्

(१-२) नवचन्दास्य सूक्तस्य (१, ३, ५, ७, ९) प्रथमाद्वितीयपञ्चमीसप्तमीनवमीनाम्नां देवाः
 (२, ४, ६, ८) द्वितीयाष्टतृतीयपञ्चमिनाम्नां सौवीकोऽग्निर्देवः । (१, ३, ५, ७, ९) प्रथमा-
 द्वितीयाष्टतृतीयसप्तमीनवमीनाम्नाम्नाम्नाः, (२, ४, ६, ८) द्वितीयाष्टतृतीयपञ्चमिनाम्नां
 देवा देवताः । विदुर् ७२५ ॥

५१ ॥ महत्तदुत्वं स्थविरं तदासीद्येनाविष्टितः प्रविवेशियापः ।
 विश्वा अपश्यद्बहुधा ते अग्ने जातवेदस्तुन्वो देव एकः ॥१॥
 को मा ददर्श कतमः स देवो यो मे तुन्वो बहुधा पर्यपश्यत् ।
 काह मित्रावरुणा क्षियन्त्यग्नेर्विश्वाः समिधो देवयानीः ॥२॥
 ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्सवोर्षधीषु ।
 ते त्वा यमो अचिकेच्चित्रमानो दशान्तरुण्यादतिरोचमानम् ॥३॥

51.

Mahát tād ūlbaṁ sthāviraṁ tād āsīd yénāvisṭitaḥ pra-
 vivēsithāpāḥ | vīsvā apasyad buhudhā te agne jātavedas
 tanvò devā ékaḥ || 1 || kó m̃ dadarsa katamāḥ sá devó yó
 me tanvò bahudhā paryāpasyat | kvāha mitrāvaruṇā kshi-
 yanty agnér vīsvāḥ samīdho devayānīḥ || 2 || aīchāma tvā
 bahudhā jātavedaḥ prāvisṭam agne apsav óshadhīṣhu | tām
 tvā yamó acikey citrabhāno daśāntarushyād atiroṇamanam
 || 3 ||

O inspirer of strength, you make all these sacred works effectual, of which you yourself are the supporter; may your protection be granted for repelling evils, and may we get wealth for our support; this sacrificial act, this hymn, this divine speech and the sacred text, all of them are meant to raise the devotee to the highest level. 6

O Sage, the resplendent Lord, the reciters of pious hymns are assembled together here to worship you with prayers. May you pour on them your gift of opulence and wealth; may they be competent to acquire your blessings and go forward on the path of bliss in the ecstasy of spiritual joy. 7

51

(Cosmic powers speak:) O fire divine, cognizant of all, the covering of the creation is very vast and hard, and the texture is very fine and firm, enveloped by which you enter into the cosmic moisture; only one supreme divine power can see you in all your manifold forms. 1

(Fire divine speaks:) Who has seen me? Which is that divine, who fully and clearly beholds my numberless forms in many places? O lords of light and bliss, tell me where do exist all the energy-conveying waves of the fire divine? 2

(Cosmic powers:) O fire divine, cognizant from the very birth, we seek you in many places, hidden in plants and waters; the Supreme Ordainer knows you well, who are of wondrous splendour, characterized by your blazing rays, emanating from (or illuming) your ten-fold secret dwellings. 3

होत्रादहं वरुण बिभ्येदायं मेदेव मा युनजन्नत्र देवाः ।
 तस्य मे तन्वो बहुधा निर्विष्टा एतमर्थं न चिकेताहमग्निः ॥४॥
 एहि मनुदेवयुर्यज्ञकामोऽरकृत्या तमसि क्षेप्यमे ।
 सुगान्धः कृणुहि देवयानान्वह हव्यानि सुमनस्यमानः ॥५॥

४११०

अग्नेः पूर्वे भ्रातरो अर्थमेतं रथीवाध्वानमन्वावरीवुः ।
 तस्माद्विया वरुण दूरमायं गौरो न क्षेप्नोर्विजे ज्यायाः ॥६॥
 कुर्मस्त आयुरजरं यदग्ने यया युक्तो जातवेदो न रिप्याः ।
 अया वहसि सुमनस्यमानो भागं देवेभ्यो हविषः सुजात ॥७॥
 प्रयाजान्मे अनुयाजौश्च केवलानुर्जस्वन्तं हविषो दत्त भागम् ।
 घृतं चापां पुरुषं चौषधीनामग्नेश्च दीर्घमायुरन्तु देवाः ॥८॥
 तव प्रयाजा अनुयाजाश्च केवल ऊर्जस्वन्तो हविषः सन्तु भागाः ।
 तवाग्ने यज्ञोऽयमस्तु सर्वस्तुभ्यं नमन्तां प्रदिशश्चतस्रः ॥९॥

hotrād ahām varuṇa bībhyaḍ āyaṃ néd evā mā yu-
 nājann ātra devāḥ | tāśya me tanvō bahudhā nīvishtā etām
 ārtham ná ciketāhām agnīḥ || 4 || éhi mánur devayúr yajñá-
 kāmo 'raṃkrītyā tāmāsi ksheshy agne | sugān pathāḥ kṛi-
 nuhi devayānān vāba havyāni sumanasyāmānah || 5 || 10 ||

agnēḥ pūrve bhrátaro ártham etām rathívādhvānam
 ānv āvarivuh | tasmād bhiyā varuṇa dūrām āyaṃ gauró ná
 kshepnór avije jyáyāḥ || 6 || kurmás ta áyur ajāram yád
 agne yáthā yuktó jātavedo ná rīshyāḥ | áthā vahāsi suma-
 nasyāmāno bhāgām devébhyo havīshaḥ sujāta || 7 || prayājān
 me anuyājāṅs ca kévalān ūrjasvantam havīsho datta bhā-
 gām | ghritām cāpām pūrusham caūshadbīnām agnēs ca
 dīrghām áyur astu devāḥ || 8 || táva prayājā anuyājās ca
 kévala ūrjasvanto havīshaḥ santu bhāgāḥ | távagne yajñō
 'yam astu' sárvas tūbhyam namantām pradīṣaḥ cātasraḥ
 || 9 || 11 ||

(Fire divine:) O venerable Lord, I come here from sacrificial places of worship in fear lest Nature's bounties may engage me again as their envoy; my forms have therefore entered into waters at various places. I, the fire divine, do not consent to undertake that function any further. 4

(Cosmic powers:) O fire divine, come; the sincere devotee is desirous of offering worship; you are abiding in gloom and hiding; may you adorn yourself and make the pathways straight, leading god-wards and with your benevolent mind, convey our oblations. 5

(Fire divine:) O venerable Lord, my elder brothers have been performing that duty, as the driver of the chariot drives a car on the road to travel; (and for this, I am told, they are slain); I have escaped through fear (of performing that duty); I tremble as a wild horse trembles at the bow - string of the archer. 6

(The cosmic powers:) O all-pervading fire divine, we grant you life, which is exempt from decay; and thus endowed with immortal life, you will not die. O nobly-born fire divine, now be pleased to agree to convey the part of the worshippers' oblations to Nature's bounties. 7

(Fire divine:) O cosmic divine powers, may you grant me only the concentrated portion (the volatile one) of the oblations-the former and the latter portions; this could be the essence of the waters and essence of plants (that is butter and the fragrance of herbs only). May the life of the fire divine be long. 8

O fire divine, now you shall carry only the concentrated volatile portions of the sacred oblations; this shall be entirely your share; and let the world's four quarters bow down before you (for your having accepted this function). 9

(१-५) द्विपञ्चाशं सूक्तम्

(१-५) पृथुम्यास्य सूक्तस्य सौचीकोऽभिर्देविः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१॥

विश्वे देवाः शास्तनं मा यथेह होता वृतो मनवै यन्निषय ।
 प्र मे वृत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥१॥
 अहं होता न्यसीदुं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
 अहरहरश्चिनाध्वर्यवं वां ब्रह्मा समिद्धवति साहुतिर्धाम ॥२॥
 अयं यो होता किरु स यमस्य कमप्यृहे यत्समुज्जन्ति देवाः ।
 अहरहर्जायते मासिमास्यथा देवा दधिरे हव्यवाहम् ॥३॥
 मां देवा दधिरे हव्यवाहुमपम्लुकं बहु कृच्छ्रा चरन्तम् ।
 अग्निर्विद्वान्यज्ञं नः कल्पयति पञ्चयामं त्रिवृतं सप्ततन्तुम् ॥४॥
 आ वो यक्ष्यमृतत्वं सुवीरं यथा वो देवा वरिवः करणि ।
 आ बाह्वोर्वज्रमिन्द्रस्य धेयामधेमा विश्वाः पृतना जयाति ॥५॥
 त्रीणि ज्ञाना त्री सहस्राण्यग्निं त्रिंशच्च देवा नवं चासपर्यन् ।
 औक्षन्वृत्तैरस्तृणन्वहिरस्मा आदिद्वोतारं न्यसादयन्त ॥६॥

52.

Viṣve devāḥ śāstāna mā yāthehā hótā vṛitō manāvai
 yān nishādya | prā me brūta bhāgadhéyaṃ yātha vo yēna
 pathā havyām ā vo vāhāni || 1 || ahām hótā ny āsīdam yā-
 jiyān viṣve devā marūto mā junanti | āhar-ahar asvinādh-
 varyavam vām brahmā samīd bhavati sāhutir vām || 2 ||
 ayām yō hótā kīr u sá yamāsya kām āpy ūhe yāt sam-
 āñjānti devāḥ | āhar-ahar jāyate māsī-māsy āthā devā da-
 dhire havyavāham || 3 || māṃ devā dadhire havyavāham
 āpamluktam bahū kṛichrā carantam | agnīr vidvān yajñāṃ
 naḥ kalpayāti pañcayāmam trivṛitāṃ sapṭātantum || 4 || ā vo
 yakshy amṛitatvām suvīraṃ yāthā vo devā vārivaḥ kārāṇi
 ā bāhvōr vājraṃ indrasya dheyām āthemā viśvāḥ pṛtanā
 jayāti || 5 || trīṇi śatā trī sahasrāṇy agnīm trīṃśac ca devā
 nāva cāsaparyan | aukshan ghṛitair āstṛiṇan barbīr asma
 ād id dhótāraṃ ny āsādayanta || 6 || 12 ||

Instruct me, O divine powers, since I am appointed your invoker, how sitting here, I should address you. Tell me what your portion is; how you have got it, and by what path, I may convey the oblations to you. 1

Being most skilled in performing cosmic sacrificial acts, I am here as the invoker; may all the divine vital principles urge me to (perform this work). O twin-divines, the function of the conductor is to be discharged by both of you daily. Let the thoroughly well-versed one (figuratively moon) be the presiding officer at the function and let both of you share the responsibility. 2

Who is the invoker - priest? Who bears that oblation, as if forced by the ordainer, which all the divine forces obtain?. The fire divine is generated day by day (in the sun), month by month (in the moon), and so divine powers make this fire their oblation-bearer. 3

The divine powers make me the bearer of oblations as I traverse forward and backward through many regions and pass through many difficult passages. (They say) that the fire divine will surely accomplish sacrificial acts for us, whether it be that of five ways, of three times or of seven threads. 4

O divine powers, I solicit of you immortality and virile strength, so that I may serve you ever. I entreat the Lord of resplendence to take the bolt of punitive justice in His hands, wherewith He is sure to be victorious against all these hostile groups. 5

Three thousand three hundred and thirty nine (3339) divinities honour the fire divine. They serve him, sprinkle sacred purified butter over it, establish altar and then make the invoker of the divine powers sit there and attend to the performance. 6

(५३) विषयासं मूलम्

- (१-१) महादिपचम्यस्य मूलस्य (-३, ६-३) प्रथमादिपचम्य पञ्चमादिपचम्य च देवाः । (४-१) चतुर्थी-
पञ्चम्योक्तौ च सोपीकोऽभिप्रेतः । (१-३, ६-३) प्रथमादिपचम्य पञ्चमादिपचम्य चामि,
(४-१) चतुर्थीपञ्चम्योक्तौ च देवा देवताः । (१-१, ८) प्रथमादिपचम्योक्तौ च विपुल,
(६-३, ९-३) पञ्चमस्योक्तौ चम्यदिपचम्य च जगती छन्दसी ॥

॥ ५३ ॥ यमैच्छाम मनसा सोऽयमागायज्ञस्य विद्वान्परपश्चिकित्वा ।
स नो यक्षहेवताता यजीयानि हि पत्सुदन्तरः पूर्वी अस्मत् ॥१॥
अराधि होता निपदा यजीयानभि प्रयांसि सुधितानि हि ख्यत् ।
यजामहे यज्ञियान्हन्त देवा ईळामहा ईळ्या आर्येन ॥२॥
साध्वीमकदैववीति नो अय यज्ञस्य जिह्वामविदाम गुह्याम् ।
स आयुरागात्सुरभिर्वमानो भद्रामकदैवहृति नो अय ॥३॥
तदय गाचः प्रथमं मसीय येनासुरौ अभि देवा असां ।
ऊजाद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम् ॥४॥
पञ्च जना मम होत्रं जुषन्तां गोजाना उत ये यज्ञियामः ।
पृथिवी नः पाथिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वस्मान् ॥५॥

॥ ५४ ॥ तन्तुं तन्वन्नरजसो भानुमन्बिहि ज्योतिष्मतः पथो रक्ष धिया कृतात् ।
अनुत्खणं वयत् जोरुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥

53.

Yām atchāma mānasā sò 'yām āgād yajñāsya vidvān
pārushaṣ cikitvān | sà no yakshad devātātā yājiyān ní hí
shātsad āntaraḥ pūrvo asmāt || 1 || ārādhi hótā nishádā yā-
jiyān abhí prāyāñsi súdhitāni hí khyát | yājāmahai yajñi-
yān hānta devāñ ilāmahā ilýāñ ájyena || 2 || sādhvīm akar
devāvītim no adyā yajñāsya jihvām avidāma gúhyām | sá
áyur āgāt surabbír vásāno bhadrām akar deváhūtim no
adyā || 3 || tát adyā vācāḥ prathamām masiya yénásurāñ
abhí devā ásāma | ūrjāda utá yajñiyāsaḥ páñca janā māma
hotrām jushadhwam || 4 || páñca janā māma hotrām jushan-
tām gujālā utá yé yajñiyāsaḥ | pṛithiví naḥ párthivāt pātv
āśhaso 'ntárikshaḥ divyāt pātv asmān || 5 || 13 ||

tántum tanvān rájaso bhānūm ánv ibi jyótishmataḥ
pathó raksha dhiyá kṛitān | anulbanām vayata jóguvām
ápo mánur bhava janáyā dāvyam jānam || 6 ||

He (the fire divine), whom we seek with anxious mind has arrived; he is most skilled in performing sacrificial acts, and is acquainted with its different courses; let him discharge his sacrificial duties at the place of worship. Being seated at the altar of our inner consciousness, he precedes all of us. 1

He is invoker and worthy of adoration; established at the altar, he has been sanctified; he observes the sacred offerings placed before him with reverence. Come, let us speedily worship all divine powers, pouring purified butter (of our affection), and let us praise all of them who are entitled to praise. 2

He has today made our divine worship efficacious; may we find out the secret tongue of the fire - its flame. He comes fragrant, robed in vital vigour and today makes our oblations to Nature's bounties auspicious. 3

I (the fire divine), now communicate to you all the best advice whereby we divine powers overcome our adversaries; may you, O five types of men, performer of the sacrificial acts, be pleased by my discharge of the function as the invoker. 4

May the five types of men, born to offer (the butter of) affection, and eager to perform the sacrifice, be pleased with my discharge of the function as an invoker; may the earth preserve us from all earthly sins and may the firmament preserve us from the troubles that come from heaven. 5

May you, spinning the thread of divine knowledge, follow the splendid light of the illuminator, and protect the pathways well, which have been constructed by sacred acts and divine wisdom; may you render the pious works of the worshipper free from defect; may you first strive to become MAN, and then rise to the status of an enlightened one -the DIVINE. 6

अक्षानहो नभ्यतनोत सौम्या इष्कृणुध्वं रश्ना ओत पिंशत ।
 अष्टावन्धुरं वहताभितो रथं येन देवासो अनयन्नभि प्रियम् ॥७॥
 अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः ।
 अत्रा जहाम ये अमृन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥८॥
 त्वष्टा माया वेदपसामपस्तमो विश्रुत्पात्रा देवपानानि शंतमा ।
 जिशीति नूनं परशु स्वायसं येन वृश्वादेतशो ब्रह्मणस्पतिः ॥९॥
 सुनो नूनं कवयः सं जिशीत वाशीभिर्याभिरमृताय तक्षथ ।
 विद्वांसः पदा गुह्यानि कर्तुं येन देवासो अमृतत्वमानशुः ॥१०॥
 गर्भे योयामर्द्धुर्वत्समांसन्यपीच्येन मनसोत जिह्वया ।
 स विश्वाहा सुमना योग्या अभि सिपामनिर्वनते कार इक्षितिम् ॥११॥

akshānāho

nabhyatanotā soṃyā ishkrīṇudhvam raṣanā ōtā piṇṣata |
 aṣṭāvandhuram vaha tābhito rātham yēna devāso ānayann
 abhī priyām || 7 || āsmanvati rīyate sām rabhadhvam ut
 tiṣṭhata prā taratā sakbāyaḥ | ātrā jahāma yē āsann āsevāḥ
 śivān vayām ut tare mābhī vājān || 8 || tvāṣṭā māyā ved
 apāsām apāstamo bībhrat pātrā devapānāni śāntamā | śi-
 ṣīte nūnām paraśum svāyasam yēna vṛṣcād ētaṣo brāhma-
 ṇas pātiḥ || 9 || satō nūnām kavayaḥ sām śiṣīta vāṣibhir yā-
 bhīr amṛtāya tākshatha | vidvānsaḥ padā gūhyāni kartana
 yēna devāso amṛitatvām ānaśūḥ || 10 || gārḇhe yōśhām āda-
 dhur vatsām āśāny apīcyēna mānasotā jihvāyā | sá viśvāḥā
 sumānā योग्या abhī śiśhāsānir vanate kārá īj jītim || 11 || ॥

(५४) वतुषधामं सूनम्

(१-६) वतुषधामं सूनम् वामदेवो इहवृक्ष क्रतिः । इन्द्रो देवता । पिपुषु उन्मः ॥

॥ १५ ॥ तां सु ते कीर्तिं मघवन्महित्वा यत्त्वा भीते रोदसी अक्षयेताम् ।
 प्रावो देवो अतिरो दासमोजः प्रजायै त्वस्ये यदक्षिण इन्द्र ॥१॥

54.

Tām sū te kīrtim maghavan mahitvā yāt tvā bhīte rō-
 dasī āhvayetām | prāvo devān ātiro dāsam ūjah prajāyai
 tvasyai yād āśiksha indra || 1 ||

O loving devotees, may you bind the horses (i.e. the sense-organs) that are fastened to the poles, and set the reins (of mind) tight and caprison these horses. You can then carry anywhere this chariot with a provision of eight seats (for drivers) - a chariot with which the divine powers bring us the fulfilment of desires. 7

The great river of life-conflicts flows alone; be alert; rise up, cross over, my friends; here let us leave those who are wretched and hence unhappy; may we cross over (this river) to secure auspicious sacrificial boons. 8

The universal architect knows the art of fabricating the most blessed bowls that hold the divine elixir of Nature's bounties. Verily, he sharpens his axe of good iron, wherewith the radiant preceptor cuts, hews and gives the fine finish. 9

Now O wise sages, may you sharpen the instruments with which you fabricate the cups for immortal elixir; may you, who are wise carve and pursue the secret paths whereby the enlightened men have attained immortality. 10

These divine architects have placed an embryo in a woman; they have placed in the human head a mind to think and a tongue to speak. The fraternity of these generous people suitably invokes divine powers with prayers, granting them victory over their foes. 11

O bounteous Lord of resplendence, I celebrate your great glory which you acquire by your strength when heaven and earth invoke you in their terror; you defend Nature's bounties and subdue the strength of adversaries; O resplendent Lord, that time, you provide vigour and strength to the person (who is your devotee, the worshipper). 1

यदचरस्तन्या वावृधानो बलानीन्द्र प्रब्रुवाणो जनेषु ।
 मायेत्सा ते यानि युद्धान्याहुर्नाथ शत्रु ननु पुरा विवित्से ॥२॥
 क उ नु ते महिमनः समस्यास्त्वपूर्वं ऋषयोऽन्तमापुः ।
 यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥३॥
 चत्वारि ते असुर्याणि नामादाभ्यानि महिषस्य सन्ति ।
 त्वमङ्ग तानि विश्वानि वित्से यैभिः कर्माणि मघवन्नकर्षे ॥४॥
 त्वं विश्वा दधिषे केवलानि यान्याविर्था च गुहा वमूनि ।
 काममिन्ने मघवन्मा वि तीरीस्त्वमाज्ञाता त्वमिन्द्रासि दाता ॥५॥
 यो अदधाज्योतिषि ज्योतिरन्नयो असृजन्मधुना सं मधूनि ।
 अथ प्रियं शुषमिन्द्राय मन्म ब्रह्मकृतो बृहदुक्थादवाचि ॥६॥

yád ácaras tanvā vāvri-
 dbānó bálānīndra prabruvāṇó jánesbu | māyét sá te yāni
 yuddbāny āhūr nādyā śātrum nanú purá vivitse || 2 || ká u
 nú te mahimānaḥ samasyāsmát pūrva rīshayó 'ntam āpuḥ |
 yán mātaraṃ ca pitaraṃ ca sākám ājanayathās tanvāḥ
 svāyāḥ || 3 || catvāri te asuryāṇi nāmādaḥhyāni mahishāsya
 santi | tvám aṅgá tāni viśvāni vitse yébbiḥ kármāni ma-
 ghavañ cakārtha || 4 || tvám viśvā dadhishe kévalāni yāny
 āvīr yá ca gūhā vásūni | kāmam in me maghavan má vi
 tārīs tvám ājñātá tvám indrāsi dātá || 5 || yó ádadhāj jyó-
 tiṣhi jyótir antár yó ásrijan mādhubnā sām mādhubni | ádha
 priyaṃ śūṣhām indrāya mánma brahma-kṛito bṛiháduktbād
 avāci || 6 || ५५ ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१-८) अष्टवैश्यान्व सूक्तस्य वामदेवो बृहदुक्थ ऋषिः । इन्द्रो देवता । (विष्णु उच्यते ॥

५५ ॥ दूरे तन्नाम गुह्यं पराचर्यत्वा भीते अङ्कयेतां वयोधे ।
 उदस्तन्नाः पृथिवीं यामभीके आतुः पुत्रान्मघवन्तित्विपाणः ॥१॥

55.

Dūre tán náma gūhyam parācair yát tvā bhīté áhvaye-
 tāṃ vayodhai | úd astablnāḥ pṛithivīm dyām abbīke bhrá-
 tuḥ putrān maghavan titviṣhāṇāḥ || 1 ||

O resplendent Lord, when in your magnified glory you proceed forward with your prowess proclaimed among mankind, all these so called battles narrated by men seem only illusions; in fact, you have no enemy today, nor had one before. 2

Who could among the sages before us comprehend the limits of your greatness, for you have generated at the same time the mother (earth) and the father (heaven) from your own concomitant innate causal matter. 3

Four are the evil-destroying and irrepressible forms of yours (OM = *a, u, m* and *amātrā*). O mighty bounteous Lord; all these you know well, O dear Lord, wherewith you ever perform your great works. 4

You have all treasures in your sole possession, whether they be manifest or hidden. O bounteous Lord, therefore defer not my longing as you are cognizant of them and you are the granter of all wishes. 5

To that Lord of resplendence who has deposited radiance in all luminous bodies, and who has flavoured things with sweetness—to Him, the preceptor, the learned sage of the sacred scriptures, recites the acceptable invigorating praises. 6

55

O bounteous Lord, secret is that glory of yours, ever unknown to persons with perverted mind, by which, when in terror, the worlds invoke you and you give sustenance. You set heaven and earth near each other and make brother's sons illumining (cloud is the brother, and lightning its son). 1

महत्तमाम् गुह्यं पुरुस्पृग्येन भूतं जनयो येन भव्यम् ।
 प्रत्नं जातं ज्योतिर्यदस्य प्रियं प्रियाः समविशन्त पञ्च ॥२॥
 आ रोदसी अपृणादोत मध्यं पञ्च देवाँ ऋतुशः सप्तसप्त ।
 चतुस्त्रिंशता पुरुधा वि चष्टे सरूपेण ज्योतिषा विव्रतेन ॥३॥
 यदुप औच्छः प्रथमा विभानामजनयो येन पुष्टस्य पुष्टम् ।
 यत्ते जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम् ॥४॥
 विधुं दंष्ट्राणं समने बहूनां युवानं सन्तं पलितो जंगार ।
 देवस्य पश्य काव्यं महित्वाद्या ममार स तः समान ॥५॥

॥ ५१

शाकमना शाको अरुणः सुपर्ण आ यो महः शूरः सनादनीलः ।
 यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत दाता ॥६॥
 ऐभिर्देहे वृष्ण्या पौत्स्यानि येभिरीक्षद्ब्रह्मत्याय वज्री ।
 ये कर्मणः क्रियमाणस्य भूद्ध ऋतेकर्ममुदजायन्त देवाः ॥७॥

mahát tán náma

gúhyam puruspríg yéna bhūtám janáyo yéna bhávyam |
 pratnám jātám jyótir yád asya priyám priyāḥ sām aviṣanta
 páñca ॥ 2 ॥ á ródasī aprīṇād ótá mádhyam páñca devāñ ṛi-
 tuśāḥ saptá-sapta | cátustrīṣatā purudhā ví cashte sārū-
 pena jyótishā vívratena ॥ 3 ॥ yád usha aúchaḥ prathamā
 vibhānām ájanayo yéna pushtásya pushtám | yát te jāmi-
 tvām ávaram párasya mahán mahatyā asuratvám ékam
 ॥ 4 ॥ vidhūṃ dadrāṇām sámanē bahūnām yúvanam sántam
 palitó jagāra | devásya pasya kávyam mahitvádyā mamāra
 sá hyāḥ sām āna ॥ 5 ॥ १० ॥

śákmanā śákó aruṇāḥ suparná á yó mahāḥ śūraḥ sa-
 nād ánīlaḥ | yác cikéta satyám ít tán ná mógham vásu
 spārham utá jétotá dātā ॥ 6 ॥ abhir dade vṛishnya páñś-
 yāni yébbhir aúkshad vṛitrahátyāya vajrí | yé kármanāḥ
 kriyámāṇasya mabná ṛitekarmām udájáyanta devāḥ ॥ 7 ॥

Great and far extending is your mighty mysterious glory, desired by many, wherewith you engender the past and the future. The eternal manifested light, of this world, which is dear to you, becomes a delightful refuge to all the five types of men. 2

He fills (with His glory) heaven and earth as well as the mid-region, along with five principal types of men and seasons seven in number. He fills thirty-four divine entities with lights of similar colour and with various functions. 3

You, O dawn, are the first of luminaries to make appearance and you bring the strengthening nourishment to the world from the nourishing source, the sun. Matchless is your life-giving nature. Of course, you stay at a distant height, and still you shower affection on those who are beneath you. 4

Even a young man, having many-fold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow. 5

(There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the sun) which has no nest to dwell in and is mighty and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth, of which he is ever a distributor. 6

He (the sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, the clouds; Nature's bounties, which assist in giving rains, work also through him only. 7

युजा कर्माणि जनयन्विश्वौजा अशस्तिहा विश्वमनास्तुरापाद् ।
पीत्वी सोमस्य दिव आ वृधानः शूरो निर्युधाधमहस्पृव ॥८॥

yujā kármāṇi janáyan viśvaújā aśastithā viśvámanās turā-
shāt | pitvī sómasya divā ā vṛdhānāḥ śūro nīr yudhādha-
mad dásyūn || 8 || 17 ||

(५१) षट्षष्ठांस्तुलन

(१-७) सप्तयन्त्यास्य तुलस्य षट्षष्ट्यो दृष्टदृश्य क्रतिः । विश्वे देवा देवताः । (१-३, ७) प्रथमादितृषस्य
सप्तम्या ऋषभ विष्टुर्, (४-६) यत्तुष्ट्यादितृषस्य च अगती उत्पत्तिः ॥

इदं तु एकं पर ऊं त एकं तृतीयैर्न ज्योतिषा सं विशस्व ।
संवेदने तन्वश्वास्तरेधि प्रिया देवानां परमे जनित्रे ॥१॥
तनूष्टे वाजिन्तन्वः नयन्ती वाममस्मभ्यं धातु शर्म तुभ्यम् ।
अर्हुतो महो धरुणाय देवान्दिवीव ज्योतिः स्वमा मिमीयाः ॥२॥
वाज्यसि वाजिनेना सुवेनीः सुवितः स्तोमं सुवितो दिवं गाः ।
सुवितो धर्मं प्रथमानु सत्या सुवितो देवान्सुवितोऽनु पत्नं ॥३॥
महिम्न एषां पितरश्चनेदिरि देवा देवेष्वदधुरपि क्रतुम् ।
समविव्यचुरुत यान्यत्विष्टुरेषां तनूषु नि विविशुः पुनः ॥४॥
सहोभिर्विश्वं परं चक्रमु रजः पूर्या धामान्यमिता मिमानाः ।
तनूषु विश्वा भुवनानि यमिरे प्रासारयन्त पुरुध प्रजा अनु ॥५॥

56.

Idam ta ékam parā ū ta ékam tritīyena jyótishā sām
viśasva | sampvéśane tanvaś cārur edhī priyó devānam pa-
ramé janitre || 1 || tanúsh te vājin tanvaṃ náyanti vāmān
asnaábhyam dhātu śárma túbhyam | áhruto mahó dharú-
náya devān divīva jyótiḥ svām ā minūyāḥ || 2 || vājy āsi
vājinenā suvenīḥ suvitā stómaṃ suvitó divaṃ gāḥ | suvitó
dhárma prathamānu satyā suvitó devān suvitó 'nu pátma
|| 3 || mahimná eshām pitáraś canéšire devā devéshv ada-
dhur ápi krátum | sām avivyacur utá yāny átvishur aishān
tanúshu ní viviṣuḥ púnah || 4 || sáhobhir víśvam pári ca-
kramū rájah púrvā dbāmāny ámitā mímānāḥ | tanúshu
víśvā bhúvanā ní yemire prásārayanta purudhá prajā ānu
|| 5 ||

Accomplishing His duty with their assistance, the all-powerful Lord, the destroyer of the wicked, the all-wise, the quick subduer of foes, exhilarated with divine elixir of love; descending as if from heaven, demolishes the wicked opponents with His bolt of punitive justice. 1

56

Here is one light for you (the terrestrial fire) and this other one is also there for you; (the vital breath of the mid-region); may you enter into the third one (the celestial sun) and be therewith united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving. 1

O wise strong sage, may this earth, bearing your body, give precious wealth to us and happiness to you; and may you, without stumbling, enter into the region of the great divines, establish proximity with the Lord and experience the light, that is in heaven and also in your own heart. 2

You are strong on account of food; you are well-behaved. May you have an urge to follow the object of your praises. May you be urged to proceed to heaven, pursue the assigned duties that are most important and sure of reward. May you follow the path of divine beings and enjoy the light that descends from heaven. 3

Our progenitors have been lords over the might of these divine powers; they, having become glorious, impose their will upon the divines; they embrace within themselves all energies, and with further luminiscence, they again enter into their own bodies. 4

They stride through all the regions with victorious might, measuring the eternal regions, ever-unmeasured. They compass in their bodies all existing things, and distribute their light in all directions and among the people. 5

द्विधा सुनावोऽसुरं स्वर्विदुमास्वापयन्त तृतीयेन कर्मणा ।
 स्वां प्रजां पितरः पितॄन् सह आवरेष्वदधुस्तन्तुमानतम् ॥६॥
 नावा न क्षोदः प्रदिशः पृथिव्याः स्वस्तिभिरति दुर्गाणि विश्वा ।
 स्वां प्रजां बृहदुक्थो महित्वावरेष्वदधादा परेषु ॥७॥

dvidhā sūnāvó 'suram svarvidam ásthāpayanta tṛti-
 yena kármanā | svāni prajāṃ pitārah pítṛyaṃ sāha āvareshv
 adadhus tántum ātatam || 6 || nāvā ná kshódaḥ pradīṣaḥ
 pṛithivyāḥ svastibhir áti durgāṇi víśva | svāni prajāṃ bṛi-
 háduktho mahitvávareshv adadhād á páreshu || 7 || 10

(५.७) सातपथ्यानां सूक्तम्

(१-६) षट्षन्त्यास्य सूक्तस्य षण्युः श्रुतवन्नुविग्रहन्तुर्गोपायना कथयः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥१॥ मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः । मान्तः स्युर्नो अरातयः ॥१॥
 यो यज्ञस्य प्रसाधनस्तन्तुर्वैष्याततः । तमाहुतं नशीमहि ॥२॥
 मनो न्या हुवामहे नाराज्ञसेन सोमेन । पितॄणां च मन्मभिः ॥३॥
 आते एतु मनः पुनः क्रत्वे दक्षाय जीवसे । ज्योक्च सूर्यं हृशे ॥४॥
 पुनर्नः पितरो मनो ददातु देव्यो जनः । जीवं वातै सचेमहि ॥५॥
 वयं सोम व्रते तव मनस्तनूषु विभ्रतः । प्रजावन्तः सचेमहि ॥६॥

57.

Má prá gāma pathó vayám má yajñād indra somīnaḥ |
 mánta sthur no árātayaḥ || 1 || yó yajñāśya prasādhanas
 tántur devéshv ātataḥ | tāni āhutaṃ naśimahi || 2 || māno
 nv á huvāmahe nāraṣṇasēna sōmena | pitṛiṇām ca mánma-
 bhiḥ || 3 || á ta etu mánah pūnah krátve dákshāya jīvāse |
 jyók ca sūryaṃ dṛiṣé || 4 || pūnar naḥ pitaro máno dādātu
 dávyo jānaḥ | jivām vrataṃ sacemahi || 5 || vayám soma
 vraté táva mānas tanúshu bíbhṛataḥ | prajāvantaḥ sacemahi
 || 6 || 10

The sons (the rays) establish the mighty, effulgent sun in his two-fold functions (of rising and setting) by their third act (of procreation). Our forefathers have bequeathed their heritage of vitality to their sons (the men); they have given their best to us. The paternal strength comes to us as a thread which is continuously spun out (from generation to generation). 6

As men pass over the waters to the several quarters of the earth in a ship steering through all adversities and difficulties by the blessings of the Lord, so the sun, praised by all, brings his own sons (days and nights), some to this side and some to the other (of the globe). 7

57

O resplendent Lord, let us not depart from the righteous path, nor from the path of noble actions; let no malignity or miserliness dwell within us. 1

May we obtain the blessings of that eternal law-maker of this world to whom the offerings are made. He is the thread spun out by the priests, and extended to the divine powers. He is thus the perfecter of the cosmic sacrifice. 2

With songs praising the common people and with lyrics praising the elders, we invoke the mind. 3

May our spirit return to us for active and efficient living. May we see the sun for long. 4

O elders and enlightened ones, may you give us again the spirit, so that we may live with family of the living. 5

O blissful Lord, regaining spirit in our bodies, may we, having good progeny, abide by your laws. 6

(५८) अष्टाश्वानां मृतम्

(१-१२) द्वादशार्चन्यान्व मृत्युं बन्धुः सुतबन्धुर्विष्वन्धुर्गोपायना क्रपयः । आर्चतमानं मनो देवता । भन्तुषु छन्दः ॥

- ॥१॥ यत्ते यमं वैवस्वतं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥१॥
 यत्ते दिवं यत्पृथिवीं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥२॥
 यत्ते भूमिं चतुर्भूष्टिं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥३॥
 यत्ते चतस्रः प्रदिशो मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥४॥
 यत्ते समुद्रमर्णवं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥५॥
 यत्ते मरीचीः प्रवतो मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥६॥
- ॥७॥ यत्ते अपो यदोषधीर्मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥७॥
 यत्ते सूर्यं यदुषसं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥८॥
 यत्ते पर्वतान्बृहतो मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥९॥
 यत्ते विश्वमिदं जगन्मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥१०॥

58.

Yát te yamám vaivasvatám máno jagáma dūrakám | tát
 ta á vartayāmasihá ksháyāya jivāse || 1 || yát te divam yát
 •prithivím máno jagáma dūrakám | tát ta — || 2 || yát te
 bhūmim cāturbhīṣṭim máno jagáma dūrakám | tát ta —
 || 3 || yát te cātasrah pradīṣo máno jagáma dūrakám | tát
 ta — || 4 || yát te samudrām arṇavám máno jagáma dūra-
 kám | tát ta — || 5 || yát te mārīciḥ praváto máno jagáma
 dūrakám | tát ta — || 6 || 20 ||

yát te apó yád óshadhir máno jagáma dūrakám | tát
 ta — || 7 || yát te sūryam yád ushásam máno jagáma dū-
 rakám | tát ta — || 8 || yát te párvatān bṛibató máno ja-
 gáma dūrakám | tát ta — || 9 || yát te víśvam idám jagān
 máno jagáma dūrakám | tát ta — || 10 ||

That mind of yours which goes far away even to the distant regions beyond the sun and the cosmos - may we bring it back to stay here, here in the body, and live a long life. 1

Your mind, that goes far away to heaven and earth — may we bring it back to stay here, here in the body, and live a long life. 2

Your mind, that goes far away to the four-quartered earth, may we bring it back to stay here, here in the body, and live a long life. 3

Your mind, that goes far away to the four regions of space - may we bring it back to stay here, here in the body, and live a long life. 4

Your mind, that goes far away up to the plasmic ocean - may we bring it back to stay here, here in the body, and live a long life. 5

Your mind, that goes far away to the beams of light that flash and flow - may we bring it back to stay here, here in the body, and live a long life. 6

Your mind, that goes far away to the waters and the plants — may we bring it back to stay here, here in the body, and live a long life. 7

Your mind, that goes far away to the sun, to the dawn — may we bring it back to stay here, here in the body, and live a long life. 8

Your mind, that goes far away to the lofty mountains - may we bring it back to stay here, here in the body, and live a long life. 9

Your mind, that goes far away to all that lives and moves - may we bring it back to stay here, here in the body, and live a long life. 10

यत्तं पराः पगवतो मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवमे ॥११॥

यत्तं भूतं च भव्यं च मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवमे ॥१२॥

yát te pārāḥ pa-
rāvāto máno jagāma dūrakām | tát ta — || 11 || yát te
bhūtām ca bhavyam ca máno jagāma dūrakām | tát ta —
|| 12 || 21 ||

(५९) एकानवष्टितमं मन्त्रम्

(१-३) दशम्यास्य मन्त्रस्य बन्धुः ध्रुवस्मृतिप्रवन्धुर्वायना क्रयः । (१-३) प्रथमादिमन्त्रस्य

निरुक्तिः, (४) चतुर्थो क्रयो निरुक्तिः सोमश्च, (५-६) पञ्चमपष्ठवोरमूर्तानि, (७)

ममस्याः धृषिर्वीर्युन्निर्भ्रामोमपुष्यस्याव्यवस्थः, (८-९, १०) अष्टमवस्थो

दशम्या उलगधेभ्य च याताधृषित्यो, (११) दशम्याः पुरावेभ्य बन्धो देवताः ।

(१-३) प्रथमादिमन्त्रयो विष्णुः, (४) अष्टम्याः पङ्क्तिः, (५) नवम्या

महापङ्क्तिः, (६) दशम्याश्च पङ्क्त्युत्तरा अष्टाणि ॥

॥२२॥

प्र तार्यायुः प्रतरं नवीयुः स्थातरिषु क्रतुमता रथस्य ।
अथ च्यवान् उत्तवीत्यर्थं परातरं सु निरुक्तिर्निर्जिहीताम् ॥१॥
सामन्त्रु राये निधिमङ्ग्वन्नं करांमहे सु पुरुध श्रवांसि ।
ता नो विश्वानि जरिता ममत्तु परातरं सु निरुक्तिर्निर्जिहीताम् ॥२॥
अभी प्वार्थः पौर्त्थैर्भवेम द्यौर्न भूमिं गिरयो नाजान् ।
ता नो विश्वानि जरिता चिकेन परातरं सु निरुक्तिर्निर्जिहीताम् ॥३॥
मो पु णः सोम मृत्यवे परा द्याः पश्येम नु सूर्यमुच्चरन्तम् ।
द्युभिर्हितो जरिमा सू नो अस्तु परातरं सु निरुक्तिर्निर्जिहीताम् ॥४॥

59.

Prá tāry áyuh pratarām náviya sthātāreva krátumatā
ráthasya | ádha cyávāna út tavity ártham parātarām sú
nīrītir jīhītām || 1 || sáman nú rāyē nidhimán nv ánnam
kárāmahe sú purudhá śrávānsi | tá no víśvāni jaritā ma-
mattu parātarām sú nīrītir jīhītām || 2 || abhī shv àryāḥ
paūṁsyair bhavema dyaúr ná bhūmim giráyo nájran | tá
no víśvāni jaritā ciketa parātarām sú nīrītir jīhītām || 3 ||
mó shū naḥ soma mṛityāve párá dāḥ páśyema nú sūryam
uccārantam | dyúbhir hitó jarimá sú no astu parātarām sú
nīrītir jīhītām || 4 ||

Your mind, that goes far away to the distant realms, beyond our sight - may we bring it back to stay here, here in the body, and live a long life. 11

Your mind, that goes far away to all what has been, or to what is to be — may we bring it back to stay here, here in the body, and live a long life. 12

59

May the life of the new-born be carried forward (for long years with care and caution) as men, seated in a running chariot, are conveyed by a skilful driver; and (even per chance) one falls, may he rise quickly with vigour and attain his destination; may the dread of calamity (of death) depart far off. 1

Here is the hymn for wealth and viands of various sorts and a prayer against calamities. Being praised thus, may the mother divine respond to our sentiments. May the dread of calamity depart far off. 2

May we overcome our adversaries with acts of valour, as the sun overwhelms the earth, or as the clouds envelop the lightning. Being praised thus, may the mother divine realize our sentiments and may the dread of calamity depart far off. 3

Give us not up to death, O Lord of bliss; may we long behold the rising sun; may our old age, brought on by passing times, be happy; may the dread of calamity depart far off. 4

असुनीते मनो अस्मासु धारय जीवातवे सु प्र तिरा न आयुः ।
रारन्धि नः सूर्यस्य संदृशि घृतेन त्वं तन्वै वर्धयस्व ॥५॥

॥५॥

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृत्या नः स्वस्ति ॥६॥
पुनर्नो अमुं पृथिवी ददातु पुनर्यौद्वी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वै ददातु पुनः पुषा पुनर्योऽन्तः या स्वस्तिः ॥७॥
शं रोदसी सुबन्धवे यक्षी क्रतस्य मातरं ।
भरतामप यद्रपो योः पृथिवि क्षमा रपो मो पु ते किं चनाममत् ॥८॥
अवे हके अवे त्रिका दिवश्चरन्ति भेषजा ।
क्षमा चरिष्वेककं भरतामप यद्रपो योः पृथिवि क्षमा रपो मो पु ते किं चनाममत् ॥९॥
समिन्द्रेरय गार्मन्द्वाहं य आवहदुशीनराण्या अनः ।
भरतामप यद्रपो योः पृथिवि क्षमा रपो मो पु ते किं चनाममत् ॥१०॥

ásunīte máno asmāsu dhāraya jīvātave
sú prā tirā na āyuh | rārandhī naḥ sūryasya samdr̥śi ghri-
tēna tvāṃ tanvāṃ vardhayasva || 5 || 22 ||

ásunīte púnar asmāsu cākshuḥ púnah prāṇām ihā no
dhebi bhógam | jyók paśyema sūryam uccārantam ānumate
mr̥ṣīlāyā naḥ svastī || 6 || púnar no ásum pr̥thivī dadātu pú-
nar dyaúr devī púnar antáriksham | púnar naḥ sómas tan-
vāṃ dadātu púnah pūshā pathyāṃ yā svastīb || 7 || śám
ródasi subándhave yahvī r̥itāsya mātārā | bháratām āpa yád
rápo dyaúḥ pr̥thivi kshamá rápo mó shú te kíṃ canāma-
mat || 8 || áva dvaké áva trikā divas caranti bhesajā |
kshamá carishṇv ēkakām bháratām āpa yád rápo dyaúḥ
pr̥thivi kshamá rápo mó shú te kíṃ canāmamat || 9 || eám
indreraya gām anadvāham yá ávahad usínárānyā ánah |
bháratām āpa yád rápo dyaúḥ pr̥thivi kshamá rápo mó
shú te kíṃ canāmamat || 10 || 23 ||

O glorious mother, the breath-giver, keep the soul within us and make longer the days that we have to live yet; grant us that we may long to behold the rising sun; may you strengthen my body with the butter (that we have offered). 5

O gracious mother, the breath-giver, restore to us sight and breath and our capacity to enjoy in the world; may we long to behold the rising sun; O loving mother of grace, grant us peace and prosperity. 6

May earth restore the departed breath to us; may the divine heaven, and may the firmament again and again restore the life-force to us; may the Lord of bliss restore the body to us; may the Lord of nourishment restore to us speech, that leads to peace and prosperity. 7

May the great heaven and earth, may the great parents of eternal law, give happiness to maintain our fraternity; may the heaven and earth remove our entire distress; may no ill, sin or sorrow, ever trouble us. 8

Health-giving remedies descend down from heaven in groups of twos (twin — divines) or in groups of threes (the triple divines) and none works single-handed; O heaven and earth, remove all iniquity; may heaven take away iniquity. May no ill ever come near us. 9

O resplendent Lord, may you urge the sun and the light to come and bring the chariot laden with bright herbs; may heaven and earth remove all iniquity; may no sin or sorrow ever come near us. 10

Bringing Him our reverential homage, we have come to the person, the Lord, uniquely honoured by the highest ones, and splendid in appearance. ¹

(We have come to) the one superb, a sure-destroyer (of adversaries), Himself radiant, and to the one who has a speedy chariot (for bringing treasures), and to one who is the supreme controller of defence vehicles. ²

(We have come to one), who whether armed or unarmed with the sword of truth, and one who overcomes adversaries in combats (like a lion) on buffaloes. ³

(We have come to the person), in whose good government, the opulent and victorious petty kings flourish, and in consequence, in whose realm the five types of men enjoy as if they were in heaven. ⁴

O resplendent Lord, may you support the vigour of the superb soul, attached to the chariot of our body, just as you sustain the sun in heaven, so that all may see it. ⁵

You harness the two sets of speedy divine radiant horses (sense-organs and breaths) for conducting the faculties of faultless chariot of body. O sovereign Lord, you overcome all temptations, withholders of the sacred oblations (i.e. virtues), miser and illiberal. ⁶

This (adorable self), your mother, your father and the giver of life, has arrived. Come back, O good brother, back to this body, which is capable of motion. Do come please. ⁷

As men bind the yoke with cords for its support, the same way, the adorable one places the spirit (in the body), and holds it for life, not for death. He holds it for your security. ⁸

यथेयं पृथिवीं महीं दाधारिमान्नस्पतीन ।
 एवा दाधार ते मनो जीवन्ते न मृत्यवेऽथो अग्निप्रतापे ॥९॥
 यमादृहं वैवस्वतात्सुवन्धोमन् आभंगम ।
 जीवन्ते न मृत्यवेऽथो अग्निप्रतापे ॥१०॥
 न्यग्वातोऽयं याति न्यक्तपतिं सूर्यः ।
 नीचीनमुच्छ्रया दृहं न्यग्भवतु ते सूर्यः ॥११॥
 अयं मे हस्ते भगवानयं मे भगवन्नरः ।
 अयं मे विश्वभेषजोऽयं शिवाभिर्मर्तनः ॥१२॥

yātheyām prithivī

mahī dādhāremān vānaspātīn | evā dādhāra te māno jīvā-
 tave nā mṛityāvé 'tho arishtātātaye || 9 || yamād ahām vai-
 vasvatāt subāndhor māna ābharam | jīvātave nā mṛityāvé
 'tho arishtātātaye || 10 || nyag vātó 'va vāti nyak tapati
 sūryaḥ | nīcinam aghnyā duhe nyag bhavatu te rāpaḥ || 11 ||
 ayām me hāsto bhāgavān ayām me bhāgavattaraḥ | ayām
 me viśvābheshajo 'yām śivābhimarṣanaḥ || 12 || 25 ||

[अथ यमोऽनुवाकः ॥]

[१२] यमप्ययं मन्त्रः

(१-२३) यमविश्वभेषजस्य मन्त्रस्य मानसो नामान्वितः ऋषिः विश्वेना इव । विष्णु उच्यते ॥

॥९॥

इदमित्था गेद्रे गुर्तवचा ब्रह्म कव्या श्रव्यामन्तर्गजौ ।
 क्राणा यदेस्य पितरौ मेहेतुग्राः पपत्यकथे अहन्ना सुप्त होतृन् ॥९॥
 स इदानीय दभ्याय पुन्वऽन्ययानः मर्देर्गमिमीत वेदिम् ।
 नृवयाणो गुर्तवचस्तमः आदो न गेते इतर्कन्ति मित्रत ॥१०॥

61.

Idām itthā rañdraṃ gūrtāvacā brāhma krātvā śācyām
 antār ajau | krāṇā yād asya pitārā manhanesbthāḥ pārshat
 pakthē āhann ā saptā hōtrīn || 1 || sā id dānāya dābhyāya
 vānvān cyāvānaḥ sūdair apimīta vēdim | tūrvayāṇo gūrtā-
 vacastamaḥ kshōdo nā rēta itānti siñcat || 2 ||

As this mighty earth holds fast these trees, the same way, the adorable one holds your spirit (in the body) for life, not for death; He holds it for your security. 9

(The adorable one speaks) : I bring this spirit of yours from the ordainer and the Lord of splendrous universe; I bring this for life, not for death; I bring it for your security. 10

The wind blows downwards, the sun sends heat-downwards, the milch-cow pours her milk downwards, so may your pain and grief, all the ills, go downwards. 11

This may hand (for actions) is full of grace and fame; the other hand of mine (of rewards) is even more blessed; this hand contains all blessed healing balms; this other one has the soothing touch. 12

61

The learned preceptor utters the mysterious knowledge of supreme Lord with his intelligence in the midst of the ceremony at the assembly-hall; his parents and brothers are engaged in portions and shares in the blessings accrued from the sacred worship; he becomes the chief of the seven priests on the day on which the ceremony is to be matured. 1

He bestows the rewards on worshippers and casting down the wicked, overcomes the evil-minded men with his weapons; there he constructs the sacred altar; he is rapid in movement, very effective in speech and all round pours oblation like widely-fertilizing fluid. 2

मनो न येषु हवनेषु तिमं विषः शच्या वनुथो द्रवन्ता ।
 आ यः शर्याभिन्नुविनुष्णा अस्याश्रीणीनादिशु गभस्तो ॥३॥
 कृष्णा यद्गोप्यरुणीषु मीदद्विषो नपांनाश्विना हुवे वाम ।
 वीतं मे यजमा गतं मे अन्नं वयव्यांसा नेपमस्मृतध्रु ॥४॥
 प्रथिष्ट यस्य वीरकर्ममिष्णदनुषितं नु नयो अपोहत ।
 पुनस्तदा वृद्धति यत्कनाया दुहितुग अनुभृतमनुवा ॥५॥

१०.६१

मध्या यत्कल्यमभवदुभौकि कामं कृष्णाने पितरि युवत्याम् ।
 मनानग्रेतो जहनुर्वियन्ता साना निषिक्तं सुकृतस्य योनौ ॥६॥
 पिता यत्त्वा दुहितरंमध्विष्कन्दमया रेतः संजग्मानो नि पिञ्चत ।
 स्वाध्वोऽजनयन्वक्ष्यं देवा वास्तोष्यति व्रतपां निरन्ध्रम् ॥७॥
 स ई वृषा न फेनमस्यदाजौ स्मदा परेदपं दुभ्रवेना ।
 सरत्पदा न दक्षिणा परावृद्ध ता नु मे पृशन्त्यो जगृभ्रे ॥८॥

māno ná

yéshu hávaneshu tigmām vípah śacyā vanuthó drávantā |
 á yáh śaryābbhis tuvinrimnó asyáśrīñitādīsam gábhastau
 || 3 || kṛishṇā yád góshv aruñishu sídad divó nápātāsvinā
 huve vām | vitām me yajñām á gatam me ánnam vavan-
 vāñsā nēsham ásmṛitadhrū || 4 || práthishta yása vīrá-
 karmam ishṇád. ánushṭhitam nú náryo ápauhat | púnas tát
 á vṛihati yát kanáyā duhitúr á ánubhṛitam anarvá || 5 || ॥

madhyá yát kártvam ábhavad abhíke káman kṛinvāñé
 pitári yuvatyām | manānág réto jabatur viyántā sánau ní-
 shiktam sukritásya yónau || 6 || pitá yát svām duhitáram
 adhisbkán kshmayá rétaḥ samjagmānó ní shiñcat | svā-
 dhyò 'janayan bráhma devá vástosh pátim vratapām nír-
 atakshan || 7 || sá im vṛishā ná phénam asyad ājaú smád á
 páraid ápa dabhráccetāḥ | sárat padá ná dákshiṇā parāvṛitū
 ná tá nú me priṣanyò jagṛibhre || 8 ||

In those sacrifices, where both of you wise arrive, rushing swiftly as mind with your actions, the possessor of great wealth with movement of his fingers compels obedience from him. 1

When the dark night retires before the purple (chariot of the dawn), O ever — twin divines, the children of heaven, I invoke you; you come to bless my sacred work, come to accept my food and viands, like (two steeds) eating together contended, and taking no offence. 4

He is the benefactor of man, his verile energy (i.e. radiance) develops, but he, the valorous, preserves the virility and draws it back; again the irresistible vital divine power concentrates the energy, which he communicates to his maiden daughter (thus the sun impregnates, as if, his own daughter, the dawn). 5

When this communication is over in celestial region, in the proximity of the sun and the dawn, they let the rays, containing the germ of light, release it. This blessed radiance is poured down from the lofty realms of heaven. 6

When the father, the sun, unites with the dawn, the daughter, there bursts forth the radiance which comes down to the earth, and illuminates it. This brightens all Nature's bounties and they generate fire divine, the lord of hearth, (the fire of the householder), the defender of sacred rites. 7

He, the showerer, casts foam of virile fluid around, then he comes back, aloof from us, with a niggard mind. He does not advance, even a step. He claims no shares in donations. Though a plunderer, he seizes not even a cow. 8

मक्ष न वह्निः प्रजाया उपव्दिग्धि न नम उप सीदुधः ।
 सनितेध्मं सनितीन वाजं स धर्ता जज्ञे सहसा यवीयुत ॥९॥
 मक्ष कनायाः सख्यं नवग्या ऋते यदन्त ऋतयुक्तिमगमन् ।
 द्विवह्मो य उप गोपमागुग्दक्षिणासो अच्युता दुदुक्षन् ॥१०॥

४२५४ मक्ष कनायाः सख्यं नवीयो राधो न तेन ऋतमितुगण्यन् ।
 शुचि यते रेक्ण आर्यजन्त सर्वदुघायाः पय उस्त्रियायाः ॥११॥
 पश्वा यत्पश्वा विद्युता वृधन्तेति ब्रवीति वक्तरी रारणः ।
 यमोर्वमुत्वा कारयोऽनेहा विश्वं विवेष्टि द्रविणमुप शु ॥१२॥
 तदिदंयस्य परिपद्मानो अगमन्पुरु सदन्तो नार्पदं विभित्सन् ।
 वि शुष्णस्य संग्रथिनमनुवा विदत्पुरुप्रजातस्य गुहा यत् ॥१३॥
 भर्गो ह नामोत यस्य देवाः स्वर्णं ये त्रिषधस्ये निषेदुः ।
 अग्निर्ह नामोत जानवेदाः श्रुधी नो होतऋतस्य होताधृक् ॥१४॥

makshū nā vālmih

prajāyā upadīr agnīm nā vagnā ūpa sīdad ūdhaḥ | sāni-
 tedhmām sānitotā vājam sā dhartā jajñe sāhasā yavīyūt
 || 9 || makshū kanāyāḥ sakhyām nāvagvā ṛitām vādanta ṛi-
 tāyuktim agman | dvibārhaso yā ūpa gopām āgur adakshi-
 nāso ācyutā dudukshan || 10 || 27 ||

makshū kanāyāḥ sakhyām nāvīyo rādho nā rēta ṛitām
 it turanyan | śuci yāt te rēkṇa āyajanta sabardūghāyāḥ
 pāya usriyāyāḥ || 11 || paśvā yāt paścā vīyutā budhāntēti
 braviti vaktārī rārāṇaḥ | vāsoṛ vasutvā kārāvo 'nehā vīsvam
 viveshti drāviṇam ūpa kshū || 12 || tād fu nv āsya pari-
 shādvāno agman purū sādanto nārshadām bibhitsuṇ | vi
 śuśhṇasya sāmgrathitam anarvā vidāt puruprajātāsya gūhā
 yāt || 13 || bhārgo ha nāmotā yāsya devāḥ svār nā yé tri-
 shadhasthé nishedūḥ | agnīr ha nāmotā jātāvedāḥ śrudhī
 no hotar ṛitāsya hōtādbrūk || 14 ||

The fierce fire, which harms the people, comes quickly and is not controlled easily in its naked form, be it a day or a night; but the fire of this sacred altar, verily, is the giver of food and the giver of fuel; he, the fire, the upholder of rites, is born to overcome adversaries by his might. ⁹

The newly-consecrated young graduates (the twin-divines) avowed to truth and versed in eternal rites, quickly contract the friendship of the charming maiden (the dawn). Seated on two seats, they come to the protector (the father of the dawn); they have nothing to give as gifts, and yet they are eager to milk forth the inexhaustible love. ¹⁰

Quickly having gained the affection of the maiden, they (the twin-divines) pour forth their love like a new wealth. They offer to you (O sun, the resplendent) the pure riches, as if the milk of the cow, that furnishes divine nectar. ¹¹

"When the worshipper finds the stalls deserted by cattle", exclaims the performer of rites, "affluent and compassionate Lord, the sinless, will surely be pleased with his adorer and will quickly recover all the wealth (that has been carried off) (to be awarded to the worshipper)." ¹²

Then the attendants (the accompanying rays of inner light), manifested in various regions, quickly gather around him. These (rays) discover out the gloomy places of nescience, ready to destroy human consciousness. The irresistible self finds out the well-knit mail of the vitality-complex, prolific in offspring, so far hidden in the innermost cavity of the heart. ¹³

Bharga is one of the names of that radiation (*bharga* meaning effulgence), on the triple seat of which are seated the cosmic powers established in heaven, as if. The same is also known by the name, *Agni* (*agni*, meaning adorable) and also by another name, the *jatavedas* (*jatavedas*, meaning the one who knows all that is born). This energy or the divinity is invoker of Nature's bounties, a ministrant priest. May he (the fire divine) hear our guileless invocations. ¹⁴

उत त्वा मे गेद्रावर्चिमन्ता नामत्याचिन्द्र गूर्तये यजथै ।
मनुष्वदृक्त्तर्वाहिपे रराणा मुन्दू हितप्रयमा विशु ययू ॥१५॥

३२५१

अयं स्तुतो राजा वन्दि वेधा अपश्च विप्रस्तरति स्वसेतुः ।
स कक्षीवन्तं रेजयत्सो अग्निं नेमिं न चक्रमयनो रघुद्रु ॥१६॥
स द्विवन्धुर्वेतरणो यष्टां सवर्धुं धेनुमस्वैं दुहय्यै ।
सं यन्मित्रावरुणा वृज्ज उक्थेज्यैष्ठेभिर्यमणं वरुथैः ॥१७॥
तद्वन्धुः सूरिर्दिवि ते धियंघा नाभानेदिष्ठो स्पति प्र वेनन् ।
सा नो नाभिः परमास्य वां घ्राहं तत्पश्चा कतिथश्चिदास ॥१८॥
इयं मे नाभिर्हि मे सधस्थमिमे मे देवा अयमस्मि सर्वैः ।
द्विजा अहं प्रथमजा ऋतस्येदं धेनुरदुहजायमाना ॥१९॥
अघासु मन्द्रो अरतिर्विभावाव स्पति द्विवर्तनिर्वेनेपाद् ।
ऊर्वा यच्छ्रेणिर्नि शिशुर्दन्मभू स्थिरं शेवृधं सृत माता ॥२०॥

utā tyā me raúdrāv arcī-
māntā nāsatyāv indra gūrtāye yājadhyaī | manushvād vrik-
tābarhishe rārānā mandū hitāprayasā vikshū yājyu ॥ 15 ॥ 28 ॥

ayām stutō rājā vandi vedhā apāś va vipras tarati
svāsetuḥ | sá kakshívantam rejayat só agnīm nemīm ná ca-
krām árvato raghudrū ॥ 16 ॥ sá dvibāndhur vaitaraṇō
yāśtā sabardhūm dhenūm asvāim duhādhyai | sām yān
mitrāvārunā vṛiñjā ukthaír jyésthēbbhir aryamāṇam vārū-
thaiḥ ॥ 17 ॥ tādbandhuḥ sūrír diví te dhiyamdhā nábhāné-
dishtō rapati prā vénan | sá no nábbih paramā-yā vā
ghāhūm tát paśēā katithās cid āsa ॥ 18 ॥ iyām me nábbhir
ihā me sadhāstham imé me devā ayām asmi sārvaḥ | dvijā
āha prathamajā rītāsyedām dhenúr aduhaj jāyamānā ॥ 19 ॥
ādhāsu mandró aratír viūbhāvāva syati divivartanīr vane-
shāt | ūrdbvā yāc ebrēnir ná śśisur dán makshū sthirām
śevṛidhām sūta mātā ॥ 20 ॥ 29 ॥

And may those two brilliant sources of ever-true vital principles (the twin — divines) be present at my sacred worship, and be propitious to me. Seated in our hearts, they are delightful, bounteous to the people and worthy of adoration among our men. 15

This sovereign lord (the sun) is praised and honoured as an ordainer, and he, like a wise, constituting his own causeway, a bridge, traverses the firmament; he agitates the clouds and stirs up the fiery elements as the horses agitate the light-whirling, revolving wheel of a chariot. 16

This fire-element (the adorable element, the fire divine) is the kinsman of the two worlds (earth and heaven), the conveyer of offerings, the sacrificer, the one who has given us a cow, the divine speech, full of milk of immortal knowledge — a cow, the type of which would never be given again. The divine speech, through excellent and choicest hymns, praises the Lord, as the Divine Friends, Most Venerable and the Supreme Ordainer. 17

The embodied self is a close relation of the supreme Lord; he is ever present in His vicinity, and is one of His favourites. He is accompanied with intellect. The heaven or the region of bliss, our most excellent bond, is the site where the self resides. The intellect impels us to establish a supreme relation with Lord. I am one of the so many devotees (looking forward to commune with Him). 18

This aerial voice is my bond of affinity; here (in the solar orb) is my abiding place; these are my resplendent rays, I am this all; I am the twice-born, the first — born of eternal truth. The aerial voice (the cow), as soon as engendered, milks forth the divine wisdom from the celestial region. 19

He (the fire or fire divine) is playful, unresting, refulgent, a traveller of the two regions, the lord of fuel; like a line or array (of an army), he rises upward and quickly subdues evils. The cosmic mother engenders him, the one who is an augments of happiness and is stable and lasting. 20

॥३०॥

अधा गाव उपमाति कनाया अनु श्वान्तस्य कस्य चित्परेणुः ।
 श्रुधि त्वं सुद्रविणो नस्त्वं याळाश्वस्य वावृधे सुनृनाभिः ॥२१॥
 अध त्वमिन्द्र विष्वास्मान्महो राये नृपते वज्रबाहुः ।
 रक्षा च नो मघोनः पाहि सूरिनेनेहसस्ते हरिवो अभिष्टौ ॥२२॥
 अध यद्राजाना गविष्टौ सरत्सरण्युः कार्वे जरण्युः ।
 विप्रः प्रेषुः स ह्येषां वभूव परां च वश्रदत पर्पदेनान् ॥२३॥
 अधा न्वस्य जेन्यस्य पुष्टौ वृथा रेभन्त इमहे तद् नु ।
 सरण्युरस्य सुनुरश्चो विप्रश्वासि श्रवंसश्च सातो ॥२४॥
 युवोर्यादि सख्यायास्मे शर्धीय स्तोमं जुजुषे नमस्वान् ।
 विश्वत्र यस्मिन्ना गिरः समीचीः पूर्विव गानुर्दाशत्सुनृताये ॥२५॥
 स गृणानो अद्भिर्द्वैववानिति सुवन्धुर्नमसा सूक्तेः ।
 वर्षदुक्धैर्वचोभिरा हि नूनं व्यध्वैति पर्यस उत्सियायाः ॥२६॥

ádha gāva upamātim kanāyā ānu śvāntāsya kāśya cit
 páreyuḥ | śrudhī tvām sudravīṇo naś tvām yāl āśvaghnāsya
 vāvṛidhe sūnṛitābhiḥ || 21 || ádha tvām indra viddhy āsmān
 'mahó rāyē nṛipate vājrabāhuḥ | rākshā ca no maghónaḥ
 pāhī sūrīn anebāśas te harivo abhishtau || 22 || ádha yád
 rājānā gāvishṭau sárat saranyúḥ kārāve jaranyúḥ | vípraḥ
 prēshṭhaḥ sá hy èshām babhúva párá ca vākshad utá
 parshad enān || 23 || ádha nv āśya jényasya pushtān vṛithā
 rébhanta imahé tát ũ nú | saranyúr asya sūnúr āśvo vípraś
 cāsi śrávasaś ca sātan || 24 || yuvór yádi sakhyáyāsmé
 śárdhāya stómaṁ jujushé námasvān | viśváttra yásmīnn á
 gíraḥ samicīḥ pūrvíva gātúr dāśat sūnṛitāyai || 25 || sá gṛi-
 nānó adbhír devāvān iti subāndbur námasā sūktaḥ | vár-
 dhad ukthaír vácobhir á hí nūnám vy ádhvaiṭi páyasa
 usṛíyāyāḥ || 26 ||

The playful words of an unperturbed sage go straight to the resplendent loving Lord. May you, O Lord of wealth, hear us, who offer homage to you; your glory is magnified by the sincere devotional prayers. ²¹

O resplendent Lord, protector of mankind, and the bearer of adamantine justice, you very well know how we deserve to have great riches from you. We have your protection, since we offer you our profuse praises. O Lord of dual divine functions (creation and dissolution), may we, ever eager to meet you, be free from faults and ills. ²²

O illustrious men, as the sun moves in expectation of getting back his rays (from the dark clouds), the same way the devotee seeks response of his hymns, and thereby the sage is held most dear by the singers; may he accomplish (all his desires) and may he gain success in all his efforts. ²³

Now for the support and contentment of this victorious venerable devotee, singing effortlessly and with ease, we thus implore you that may his son (next generation) be wise and vigorous and be helpful in procuring for us food and fame. ²⁴

O people of enlightenment and venerability, praise the Lord, in whom the verses of divine speech find their source; praise Him for our invigorations and for gaining His friendship. He would lead us to our desired goal along a path of virtue. May He give (pleasure) to the utterer of praise. ²⁵

"He is our Lord of venerability, who is so well praised with reverence and hymns. He is our best kin" — this is the enlightenment. May he be magnified by hymns and approached by prayers; now the radiant firmament is ready to yield rains like milk from a cow. ²⁶

त ऊ पु णो महो यजत्रा भूत देवास ऊतये सजोषाः ।
ये वाजौ अनयता विन्यन्तो ये स्था निचेतारो अमूराः ॥२७॥

॥ इत्यष्टमाष्टके प्रथमोऽध्यायः ॥

[प्रथमाध्याये पद्याः ३०, सूक्तानि १६, पङ्क्तयः १६१]

tá ū shú no mahó yajatrā bhūtá devāsa
ūtāye sajóshāḥ | yé vājān ānayatā viyānto yé sthā nicetāro
āmūrāḥ || 27 || 30 ||

अथ द्वितीयोऽध्यायः ॥

(६२) द्विहितमं सूक्तम्

(१-६२) ऋक्साध्यायस्य सूक्तस्य मानवो नामानेदिषु ऋषिः । (१-६) प्रथमादिवचुषां विश्वे देवा अङ्गि-
रसो वा, (७) सप्तम्या विश्वे देवाः, (८-११) भद्रम्यादिवचुषांश्च सायणैरानाम्युनिर्वृताः । (१-४)
प्रथमादिवचुषां ऋगती, (५, ८, ९) पञ्चम्यामीनवमीनामनुष्टुप्, (६-७) पट्टीसप्तम्योः
पगायः (पञ्चमा इहती, सप्तम्याः सतोइहती), (१०) दशम्या गायत्री, (११) ऋक्-
दश्याश्च विष्टुषु छन्दाणि ॥

ये यज्ञेन दक्षिण्या समक्ता इन्द्रस्य सख्यममृतत्वमानश ।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृष्णीत मानवं सुमेधसः ॥१॥
य उदजन्पितरो गोमयं वस्वतेनाभिन्दन्परिवत्सरे वृत्तम् ।
दीर्घायुत्वमङ्गिरसो वो अस्तु प्रति गृष्णीत मानवं सुमेधसः ॥२॥
य ऋतेन सूर्यमारोहयन्दिव्यप्रथयन्पृथिवीं मातरं वि ।
सुप्रजास्त्वमङ्गिरसो वो अस्तु प्रति गृष्णीत मानवं सुमेधसः ॥३॥

62.

Yé yajñēna dākshinayā sāmaktā indrasya sakhyām
amṛitatvām ānaśa | tébhya bhadram aṅgirasō vo astu prāti
gṛibhñīta mānavām sumedhasaḥ || 1 || yā udājan pitāro go-
māyam vāsv ṛitēnābbhīdan parivatsarē valām | dirghāyu-
tvām aṅgirasō vo astu prāti gṛibhñīta mānavām sumedha-
saḥ || 2 || yā ṛitēna sūryam āroḥayan divy āprathayan pṛi-
thivīm mātāram vī | suprajāstvam aṅgirasō vo astu prāti
gṛibhñīta mānavām sumedhasaḥ || 3 ||

O adorable glorious Nature's bounties, may you be of one accord for our security and preservations. May you go in various directions and bring us food and vigour. Verily, you are faultless and are explorers of the hidden secrets (of spirituality). २१

62

Verily, you attain the friendship of the resplendent Lord, and also immortality through sacred worship and pious donations. O enlightened persons, may your blessings of prosperity come to them; O wise preceptors, may you welcome men of spirituality amidst you. १

May your life be long, O enlightened sages, our progenitors; verily, you are able to explore the wealth of the stolen cattle (the lost wisdom) all the time by means of your noble deeds, and destroy the wicked through knowledge; may you welcome men of spirituality amidst you. २

You elevate the sun to heaven by an everlasting law, and bring renown to the broad earth, the mother, on every side. O enlightened sages, may the possession of posterity be yours; may you welcome men of spirituality amidst you. ३

अये नाभा वदति वल्गु वो गृहे देवपुत्रा ऋषयस्तच्छृणोतन ।
 मुब्रह्मण्यर्माङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधमः ॥४॥
 विरूपास इदृष्यस्त इदम्भीगवेपसः । ते अङ्गिरसः सुनवस्ते अग्नेः परि जज्ञिरे ॥५॥

॥५॥

ये अग्नेः परि जज्ञिरे विरूपासो दिवम्परि ।
 नवग्यो नु दङ्गाग्यो अङ्गिरस्तमः सचा देवेषु मंहते ॥६॥
 इन्द्रेण युजा निः संजन्त वाघतो ब्रजं गोमन्तमश्विनम् ।
 सहस्रं मे ददतो अपृकुर्युः श्रवो देवेष्वकन ॥७॥
 प्र नूनं जायतामयं मनुस्तोक्मेव रोहतु । यः सहस्रं शताश्वं सद्यो दानाय मंहते ॥८॥
 न तमश्नाति कश्चन दिव इव सान्धारभम् ।
 सार्वण्यस्य दक्षिणा वि मिन्धुरिव पप्रथे ॥९॥
 उत दासा परिविवे स्मदिष्टी गोपरीणसा । यदुस्तुर्वशं मामहे ॥१०॥
 सहस्रदा ग्राम्णीर्मा र्षिन्मनुः सूर्येणास्य यतमानेतु दक्षिणा ।
 सार्वणदेवाः प्र तिरन्त्वायुर्यस्मिन्नश्रान्ता अमनाम वाजम् ॥११॥

ayām nābbā vadati

valgú vo gribhé dévaputrā řishayas tác chr̥ṇotana | subrah-
 manyām āngiraso vo astu prāti gribbñita mānavām sume-
 dhasaḥ || 4 || vírūpāsa íd řishayas tá íd gambhīrávepasah |
 té āngirasah sūnávas té agnēḥ pári jajñire || 5 || १ ||

yé agnēḥ pári jajñiré vírūpāso divás pári | nāvagvo nú
 dāṣagvo āngirastamo sácā devéshu mānbate || 6 || indreṇa
 yujá nñḥ srijanta vāḡhāto vrajām gómantam aśvinam | sa-
 hásram me dádato a-bh̥takarṇyāḥ śrávo devéshv akrata || 7 ||
 prá nūnām jāyatām ayām mánus tókmeva rohatu | yáḥ sa-
 hásram śatāḡvam sadyó dānāya mānbate || 8 || ná tám aśnoti
 káś caná divá iva sānv ārábham | sāvarṇyāsya dákshinā ví
 síndhur iva paprathe || 9 || utá dāsā parivíshe smáddishṭi
 gópariṇasā | yádus turvaś ca māmaha || 10 || sahasradā grā-
 mañír má rishan mánuh sūryeṇāsya yátamānaitu dákshinā |
 sávarṇer devāḥ prá tirantv áyur yásminn āśrāntā ásanāma
 vájam || 11 || २ ||

O seers, sons of divine powers, this godly man addresses to you these benedictions in pleasant words. May you hear them. O enlightened sages, may divine wisdom be yours; may you welcome men of spirituality amidst you. 4

These seers, however, different by their varied nature and attributes, are of profound piety and deeds of virtue. They are the enlightened beings, who have been born as the sons of the adorable Supreme Self. 5

Distinguished by their varied forms, they have sprung from the adorable Supreme Self - from the celestial Lord. They are the celebrators of ninefold gaits, and the tenfold gaits; accompanied by the divine powers, they bestow wealth. 6

By the grace of the resplendent Self, these accepters of oblations have emptied the pastures, crowded with cattle (horses and cows); they give us a thousand fully-grown cattle and wealth and for this, they have become famous among enlightened bounties. 7

May the descendent of the First Man be quickly born. May his progeny increase like well-watered seed. May he be able to produce thousand and hundred motivations as a present (to the growing society). 8

No one can attain Him, the person of cultured ancestry, even by efforts, like catching of horizon. His liberality has broadened like a river. 9

The assiduous and energetic persons, possessor of numerous cattle and of benevolent nature, have given munificent donations as help (to the common man for his enjoyment). 10

May the man, the donor of the thousand riches, the head of the village, never suffer; may his liberality go spreading in glory with the sun; may Nature's bounties prolong the span of the life of the person of the cultured ancestry; he is, verily, the noble man from whom we constantly obtain strengthening food. 11

(६३) विपश्चित्तं मृतम

(१-१५) मनुष्याणां मृतमपि श्रुता गय ऋषिः । (१-१५, १५) प्रथमादिचतुर्दश्यां मनुष्याणां
विष्वक् देवाः । (१५-१६) पञ्चदशीषोडश्यां पश्याणां सप्तदशीषोडश्यां । (१-१५) प्रथमादिचतुर्दश्यां
मनुष्याणां, (१५) पञ्चदशीषोडश्यां वा, (१५-१६) पञ्चदशीषोडश्यां विष्वक् देवाः ॥

४१६

परावतो ये दिधिषन्त आप्यं मनुष्रीतासो जनिमा विवस्वतः ।
ययातेर्ये नहुष्यस्य बर्हिषि देवा आसते ते अधि ब्रुवन्तु नः ॥१॥
विश्वा हि वो नमस्योनि वन्द्या नामानि देवा उत यज्ञियानि वः ।
ये स्व जाता अदितिरद्भ्यस्परि ये पृथिव्यास्ते म इह श्रुता हवाम् ॥२॥
येभ्यो माता मधुमत्पिबन्ति पर्यः पीयूषं यौरदितिरद्विर्वाहाः ।
उक्थशुष्मान्वृषभरान्त्वप्रसस्ता आदित्या अनु मदा स्वस्तये ॥३॥
नृचक्षसो अनिमिषन्तो अर्हणा बृहदेवासो अमृतत्वमानशुः ।
ज्योतीरथा अहिमाया अनागसो दिवो वर्ष्माणं वसते स्वस्तये ॥४॥
सम्राजो ये सुवृषो यज्ञमाययुरपरिहृता दधिरे दिवि क्षयम् ।
तौ आ विवाम नमसा सुवृक्तिभिर्महा आदित्या अदिति स्वस्तये ॥५॥

63.

Parāvāto yé dīdhishanta āpyam mānuprītāso jānimā vi-
vāsvataḥ | yayāter yé nahushyāsa barhīshi devā āsate té
ādhi bruvantu naḥ || 1 || vīśvā hī vo namasyāni vāndyā nā-
māni devā utā yajñīyāni vah | yé 'sthā jātā āditer adbhyaś
pāri yé prithivyās té ma ihā śrutā hāvam || 2 || yébhyo
mātā mādhumat pīnvate pāyaḥ pīyūṣhaṁ dyaúr āditiḥ ādri-
barhāḥ | ukthāśuśhmān vṛishabharān svāpnasas tān ādityān
ānu madā svastāye || 3 || nṛicákshaso ānimishanto arhānā
bṛihād devāso amṛitatvām ānaśuḥ | jyotīrathā āhimāyā ānā-
gaso divo varshamāṇaṁ vasate svastāye || 4 || samrājō yé
suvṛīdho yajñām āyayūr āparihvṛitā dadhiré divi kshāyam |
tān ā vivāsa nāmasā suvṛiktibhir mahō ādityān āditim svas-
tāye || 5 || * ||

Man, being the supreme creation of our Lord, is very much loved and honoured by Nature's bounties, who come from afar. Man is adored by his participations in the sacrifice. May they who are seated on the sacred seats (and occupy privileged positions in society), are well-disciplined and possess good knowledge bless us with their divine words. 1

O divine powers, all your appellations and names are worthy of adorations, praise and reverence; whether you have come forth from heaven, or from firmament, or from earth, may you hear our invocations on this occasion. 2

I offer my reverence to those enlightened sages, to whom the mother earth yields the sweet-flavoured milk, and to whom the cloud-invested sky showers rain, the ambrosia and to those sons of the Mother Infinity, whose strength is the sacred praise, who are the bringers of rain and the performers of good actions. 3

May those widely-enlightened sages be benevolent to us, who are never-slumbering, observers of mankind, worthy of adoration, possessors of the immortal fame, borne on refulgent chariots, possessors of unrestrained intelligence and devoid of sin. They by their habitaion glorify the exalted heavenly places for our well-being. 4

These illustrious sages, princely in enlightenment, radiant with wisdom, and most exalted, have come to bless us in our noble deeds; they are unassailable and abide in the exalted divine places; I invite them and their sons of Eternity with reverence and with praises. They verily worship the Mother Infinity for our well-being. 5

॥४॥

को वः स्तोमं गधन्ति यं जुजोषथ विश्वे देवासो मनुषो यन्ति पुनः ।
 को वोऽध्वं नुविजाना अरं कथ्यो नः पर्यदत्यहं स्वस्तये ॥६॥
 येभ्यो होत्रां प्रथमामयिजे मनुः समिद्धाग्निर्मनसा सप्त होतृभिः ।
 न आदित्या अमेयं शर्म यच्छत सुगा नः कर्तं सुपथा स्वस्तये ॥७॥
 य ईशिरे भुवनस्य प्रचेतसो विश्वस्य स्थानुर्जगतश्च मन्त्रवः ।
 ते नः कृतादकृतादेनमुत्पर्यया देवामः पिपृता स्वस्तये ॥८॥
 भर्ग्विन्द्रं सुहवं हवामहेहामुचं सुकृतं देव्यं जनम् ।
 अग्निं मित्रं वरुणं मानये भगं द्यावापृथिवीं मरुतः स्वस्तये ॥९॥
 सुवामाणं पृथिवीं द्यामनेहसं सुशमीणमदिनि सुप्रणीनिम् ।
 देवीं नावं स्वर्गिणामनांगमस्रवन्तीमा स्हेमा स्वस्तये ॥१०॥

॥५॥

विश्वे यजत्रा अधि वोचनोतये त्रायध्वं नो दुरेवाया अभिहुतः ।
 सत्यो वा देवहृत्वा हुवेम शृण्वतो देवा अवसे स्वस्तये ॥११॥

kó va stómam rādhati yām jūjoshatha vīṣve devāso
 manusho yāti shthāna | kó vo 'dhvarām tuvijātā āram ka-
 rad yó naḥ pārsad āty ānhah svastāye || 6 || yébhyo hó-
 trām prathamām āyejé mánuḥ sāmiddhāgnir mānasā saptā
 hōtribhiḥ | tā ādityā ābhayam śarma yachata sugā naḥ
 kṛta supāthā svastāye || 7 || yā īṣire bhúvanasya pracetaso
 vīṣvasya sthātúr jāgatas ca mātavaḥ | té naḥ kṛitād ākṛi-
 tād énasas páry adyā devāsah pipṛitā svastāye || 8 || bhá-
 reshv índram suhávam havāmahe 'ñhomúcam sukrītam daí
 vyam jānam | agnīm mitrām váruṇam sātāye bhāgam dyā-
 vāprithiví marútaḥ svastāye || 9 || sutrāmāṇam prithivīm
 dyām anebāsam suśarmāṇam āditīm supráṇitīm | daivīm ná-
 vam svaritrām ānāgasam āsrauantīm ā ruhema svastāye
 || 10 || ॥

vīṣve yajatrā ādhi vocatotiye trāyadbvam no durévāyā
 abhīhrútaḥ | satyāvā vo devābhūtyā huvema śṛiṇvató devā
 āvase svastāye || 11 ||

O illustrious sages, which one among you, many as you are, appreciates the choicest praises here offered. O mighty ones, distinguished for your deep learning, which one among you can prepare such worship as may bear us safe beyond iniquity for our well-being? 6

May those sons of Eternity, who have enkindled the fire of spirituality and who are associated with seven ministrant priests, offer the first oblation with reverential thought. May they bestow upon us prosperity free from peril; may they provide for us pleasant paths, easy to travel for our well-being. 7

May those wise and omniscient sages, who rule over the whole world, stationary and movable, save us from uncommitted and committed sins, and protect us from all sides for our well-being. 8

In our conflicts or struggles of our life, we invoke our Lord (who is known by so many attributive names as) the resplendent one, the deliverer from sin, the virtuous, the divine, the creator, the adorable, the friendly, the venerable, the gracious one. We invoke Him and the heaven and earth for the acquisition of food and luxury and for our well-being. 9

For our weal, may we embark the vessel divine, well-protecting, spacious, shining and unmenaced, full of comforts, seamless, goodly constructed, fitted with fine oars, flawless and never-leaking. 10

O adorable universal divine powers (or O the enlightened persons), may you advise and plead our cause for our protection; preserve us from malignant adversities. May we with sincere invocation call on you, O Nature's bounties, who listen to our praises, for our protection, for our well-being. 11

अपामीवामप विश्वामनाहुतिमपारीति दुर्विदत्रामघायतः ।
 आरे देवा द्वेपो अस्मयुयोतनोरु णः शर्म यच्छता स्वस्तये ॥१२॥
 अरिष्टः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मणम्परि ।
 यमादित्यासो नयथा सुनीतिभिर्गति विश्वानि दुग्निा स्वस्तये ॥१३॥
 यं देवासाऽवध वाजमातां यं अरसाता मरुतां हिन धने ।
 प्रातर्यावाणं रथमिन्द्र सानुसिमर्गिष्यन्तमा र्हमा स्वस्तये ॥१४॥
 स्वस्ति नः पथ्यासु धन्यसु स्वस्त्यः पु वृजने स्वर्वाणि ।
 स्वस्ति नः पुत्रकृथेषु योनिषु स्वस्ति राये मरुता दधानन ॥१५॥

स्वस्तिरिद्धि प्रपथे श्रेष्ठा रेकणस्वत्यभि या याममेति ।
 सा नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोपा ॥१६॥
 एवा प्लुतेः सूनुरवीवृधद्वे विश्व आदित्या अदिने मनीषी ।
 ईशानासो नरो अमर्त्येनास्तावि जनां दिव्यो गयेन ॥१७॥

ápāmivām āpa viśvām ānāhutim āpā-
 rātim durvidātrām aghāyatāḥ | āré devā dvésho asmād yu-
 yotanorú ṇaḥ śárma yachatā svastāye || 12 || ārishtāḥ sá
 mārto viśva edhate prā prajābhir jāyate dhármanas pári |
 yām ādityāso náyathā sunítibhir áti viśvāni duritā svastāye
 || 13 || yām devāsó 'vatha vājasātau yām śīrasātā maruto
 bité dhāne | prātaryāvāṇam rātham indra sānasīm ārishyan-
 tam á rubemā svastāye || 14 || svastí naḥ pathyāsu dhánvasu
 svasty āpsú vṛijāne svārvati | svastí naḥ putrakṛithéshu yó-
 nisbu svastí rāyé maruto dadhātana || 15 ||

svastír id dhi
 prápathe śréshtā rékṇasvaty abhi yā vāmām éti | sá no
 amá só áraṇe ní pātu svāveśā bhavatu devágopā || 16 || evá
 platéḥ sūnúr avivridhad vo viśva ādityā adite manīṣī |
 īśānāso náro amartyenāstāvi jāno divyó gáyena || 17 ||

O divine powers or enlightened beings, may you keep all diseases far from us; remove all our neglect in respect to our prayers or service. Remove also illiberality and miserliness. May you keep off the malicious enmity of those wicked (persons) from us who wish to do us harm. May you keep far away from us all those who hate us. O Nature's bounties, grant us ample happiness for our well-being. ¹²

Every mortal, who you, O celestial divine powers (and enlightened persons) guide with good counsels, prospers unharmed, and having performed his duties, flourishes rich with posterity. May you lead him safe over all evils and calamities for his well-being. ¹³

The (chariot), which, O divine powers, you protect and bless for the supply of spiritual food and which, O vital principles, you guard in the battle for life, for the sake of obtaining blessed wealth — may we mount, O resplendent Lord such an irresistible chariot, which takes off early in the morning and never fails (on the track) for our well-being. ¹⁴

O vital principles (or men of spirituality), may we have security and well-being on our roads across the deserts. May we have well-being on our water-ways, even in the hostile surroundings. May we have well-being when our children develop in the mother's wombs; we pray for their safe-delivery; may we have well-being for the acquisition of riches. ¹⁵

May everybody's good wishes secure us well-being on our excellent paths. Abounding with wealth, may we proceed to attain the goal of our life. May we have protection on the path that we travel; blessed and protected by Nature's bounties, may we have a pleasant abode, and a security in forests too. ¹⁶

O celestial powers and the Mother Eternity, the expert pilot and his assistant, who carry us across the ocean of life, have been magnifying you. Such men with profound richness of wisdom are sent to this world for instructions — all glories to them and to the immortal God. ¹⁷

(१४) वनस्पतिनामं मृतम्

[१-१३] ममदशधेयस्य मृतस्य दानो गय इति । विश्वे देवा देवताः । (१-११, १२-१३)

प्रथमायकादश्यां प्रथोदश्यादिद्वयस्य च ऋग्वेदी, (१२, १६-१७) द्वादशीपादशोमनः

इतीत्याद्य विष्णु उन्मदी ॥

१५४

कथा देवानां कतमस्य यामनि सुमन्तु नाम शृण्वतां मनमहे ।
 को मृच्छति कतमो नो मयंस्करत्कतम ऊनी अभ्या ववर्तति ॥१॥
 क्रतूयन्ति क्रतवो हस्तु धीतयो वेनन्ति वेनाः पतयन्त्या दिशः ।
 न मर्दिता विद्यते अन्य ऋभ्या देवेषु मे अधि कामा अयंसत ॥२॥
 नरा वा शंसं पृषणमगां ह्यमग्नि देवेदमभ्यर्चसे गिरा ।
 मर्यामामां चन्द्रमसा यमं दिवि त्रितं वातमुपसमं कुमश्विनां ॥३॥
 कथा कविस्तुवीरवान्कया गिरा बृहस्पतिर्वावृधते सुवृक्तिभिः ।
 अज एकपात्सुहवेभिर्क्रकभिरहिः शृणोतु बुध्न्यो हवीमनि ॥४॥
 दक्षस्य वादिते जन्मनि मृते राजाना मित्रावरुणा विवाससि ।
 अतूर्तपन्थाः पुरुरथो अर्यमा सप्तहोता विपुरुषेषु जन्मसु ॥५॥

64.

Kathā devānām katamāsyā yāmani sumāntu nāma śri-
 nvatām manāmahe | kó mṛilāti katamó no máyas karat ka-
 tamá ūtí abhy á vavartati || 1 || kratūyānti krátavo bṛitsú
 dhítayo vénanti venāḥ patáyanty á díśaḥ | ná marditá
 vidyate anyá ebhyo devéshu me ádhi kāmā ayaṁsata || 2 ||
 nārā vā śāṁsam pūshāṇam, āgoḥyam agnīm devéddham
 abhy ārcase girá | sūryāmāśā candrámasā yamām divi tri-
 tām vátam ushásam aktúm aśvínā || 3 || kathā kaví tuví-
 rávān káyā girá bṛihaspátir vāvṛidbate suvṛiktibhiḥ | ajá
 ékapāt suhávebhir ṛikvabhir áhiḥ śṛiṇotu budhnyō hávi-
 mani || 4 || dákshasya vādite jánmani vraté rájānā mitráva-
 ruṇá vivāsasi | átūrtapanthāḥ pururátho aryamā saptáhotā
 víshurūpeslu jánmasu || 5 || ॥

Who is that divine among the divines, who hears our invocations? In what manner, may we enunciate his name? Who is the person that shows us compassion? Who, among divines, gives us happiness? and which of them comes out for our protection? ₁

The thoughts and desires cherished in our hearts strive to offer worship; (or impel us to noble deeds); they yearn with love and fly to all directions; no other powers exist except them to grant us happiness. My longings and hopes are concentrated upon these divine powers. ₂

May you adore with praises that most illustrious and nourishing power; and praise that unapproachable fire divine, kindled by enlightened sages (in their rituals and in their hearts). Also praise the glory of Lord in the sun and in the moon or in several moons (as on some planets), the ordainer of celestial region, the mid-regions, the dawn, the night and the pair of twin divines (i.e. days and nights). ₃

How is the all-wise fire divine, associated with other powers, adored? With what sacred hymns the preceptor is magnified? May the supreme Lord be magnified with solemn invocations and prayers; may the cosmic fire hear our invocations at the proper time. ₄

O Mother Infinity, you manifest the bright pair of night and day at the time of the rise of the sun. The ordainer, whose course is unchecked, and who delights every one, comes with seven ministering rays, seated in many chariots, to perform his multi-form duties. ₅

॥३॥ ते नो अर्वन्तो हवनश्रुतो हव विश्वे शृण्वन्तु वाजिनो मिनद्रवः ।
 सहस्रसा मेधसाताविव त्मना महो ये धनं समिधेषु जश्निरे ॥६॥
 प्र वो वायुं रथयुजं पुरंधिं स्तोमैः कृणुष्वं सख्याय पुषणम् ।
 ते हि देवस्य सवितुः सवीमनि क्रतुं सचन्ते सचितः सचेतसः ॥७॥
 त्रिः सप्त सप्ता नवो महीरपो वनस्पतीन्पर्वतां अमिमूनये ।
 कृशानुमस्तृन्तिप्यं सधस्य आ रुद्रं रुद्रेषु रुद्रयं हवामहे ॥८॥
 सरस्वती सरयुः सिन्धुरुमिभिर्महो महीरवसा यन्तु वक्षणीः ।
 देवीरापो मातरः सृद्यिल्वां घृतवत्पयो मधुमन्नो अर्चन ॥९॥
 उत माता बृहद्दिवा शृणोतु नस्त्वष्टा देवेभिर्जनिभिः पिता वचः ।
 ऋभुक्षा वाजो रथस्पतिर्भगो रण्वः शंसः शशमानस्य पातु नः ॥१०॥

॥८॥ रण्वः संदृष्टो पितुमौ इव क्षयो भद्रा रुद्राणां मरुतामुपस्तुनिः ।
 गोभिः प्याम यशसो जनेष्व्वा सदा देवास इळ्या सचेमहि ॥११॥

té no árvanto havanaśrúto hávaṃ viśve śṛiṇvantu vā-
 jīno mitádravaḥ | sabasrasá medhásātāv iva tmánā mahó
 yé dhānaṃ samithéshu jabhíríre ॥ 6 ॥ prá vo vāyúṃ ratha-
 yújam púramdhiṃ stómāiḥ kṛiṇudhvaṃ sakhyáya pūshá-
 nam | té hí devásya savitúḥ sáviṃani krátuṃ sácante sací-
 taḥ sácetasah ॥ 7 ॥ triḥ saptá sasrá nadyò mahír apó vá-
 naspatīn párvatāñ agníṃ útáye | kṛiśānum ástrīn tishyāṃ
 sadbástha á rudráṃ rudréshu rudríyaṃ havāmahe ॥ 8 ॥ sá-
 rasvati saráyulḥ síndhur ūrmibhir mahó mahír ávasá yantu
 vákshaṇiḥ | devír ápo mātárah sūdayitnvo ghrítavat páyo
 mādhuman no arcata ॥ 9 ॥ utá mātá bṛihaddīvá śṛiṇotu nas
 tváshtā devébhir jānibhiḥ pitá vácaḥ | řibhukshá vájo rá-
 thaspátir bhágo raṇvāḥ śáñsah śaśamānásya pátu nah
 ॥ 10 ॥ १ ॥

raṇvāḥ sámdṛiśhtau pitumāñ iva ksháyo bhadrá rudrá-
 nām marútām úpastutiḥ | góbbhiḥ shyāma yaśaso jáneshv á
 ádā devāsa řlayā sacemahi ॥ 11 ॥

May all the vigorous horses (of the sun), moving pleasantly, listeners of calls, hear our invocations. They are winners of thousands, enrichers of the place of sacrifice, and they have brought great riches from the battles. 6

May you summon with praises the motivating wind, the one that moves with divine speed, yoking its chariot and invites God, the sustainer and provider of nourishment, for friendship. People with one mind and one thought, inspired by the favouring aid of the supreme impeller, perform their assigned duties. 7

We invoke for our protection the thrice seven flowing rivers (21) and great lakes, the forest trees, the mountains, the all consuming fire, the stars and the vital cosmic power, fierce among all mighty forces and powerful among all powers. 8

May our great rivers, with their mighty roar, and with waves of pure water, come hither for our protection. May these motherly rivers, divine and inspiring, grant to us their water which is rich in sweetness as honey and nourishing as milk. 9

May the great bright shining mother, associated with other divine powers, listen to our invocations; may father, the creator, hear our words; may the lustrous, the nourishing, the gracious adorable Lord of this cosmic chariot protect us, His praisers. 10

Pleasant are the forms of the cloud-bearing winds, carrying stores of provision. Blessed is the favour of these cloud-bearing winds. May we thereby be famed among men by possessing cattle. O divine powers, may we ever approach you with oblations and praises. 11

यां मे धियं मरुत इन्द्र देवा अददात वरुण मित्र यूयम् ।
 तां पीपयत पयसेव धेनुं कुविद्भिरो अधि रथे वहाथ ॥१२॥
 कुविदुङ्ग प्रति यथा चिदस्य नः सजात्यस्य मरुतो बुबोधथ ।
 नाभा यत्र प्रथमं संनसांमहे तत्र जामित्वमर्दिनिर्दधातु नः ॥१३॥
 ते हि यावापृथिवी मातरा मही देवी देवाञ्जन्मना यज्ञिये इतः ।
 उभे विभृत उभयं भरीमभिः पुरु रेतांसि पितृभिश्च सिञ्चतः ॥१४॥
 वि पा होत्रा विश्वमश्नोति वार्यं बृहस्पतिररमतिः पनीयसी ।
 ग्रावा यत्र मधुपुदुच्यते बृहदर्वावशान्त मतिभिर्मनीषिणः ॥१५॥

एवा कविस्तुवीरवौ ऋतज्ञा द्रविणस्युर्द्रविणसश्चकानः ।
 उक्थेभिरत्र मतिभिश्च विप्रोऽपीपयद्गयो दिव्यानि जन्म ॥१६॥
 एवा प्लुतेः सनुर्वीवृधदो विश्व आदित्या अदिने मनीषी ।
 ईशानासौ नरो अमर्त्येनास्तायि जनो दिव्यो गयेन ॥१७॥

yām me dhīyam māruta
 indra dévā ādadāta varuṇa mitra yūyām | tām pīpayata
 páyaseva dhenúm kuvíd gīro ádhi ráthe vāhātha || 12 || ku-
 víd aṅgá prāti yáthā cid asyá naḥ sajātyāsya maruto bú-
 bodhatha | nābhā yātra prathamám samnāsāmabe tātra jā-
 mitvām āditir dadhātu naḥ || 13 || té hí dyāvāpṛthiví mā-
 tārā mahí deví devāñ jánmanā yajñīye itáh | ubhé bibhṛita
 ubháyam bhárīmabhiḥ purú rétāñsi pitṛbhiḥ ca siñcataḥ
 || 14 || ví shá hótrā víśvam aṣnoti váryam bṛhaspátir ará-
 matih pániyasi | grāvā yātra madhushúḍ ucyáte bṛihád
 āvivaśanta matibhir manishīnaḥ || 15 ||

evā kavīs tuvīrávāñ
 ṛitajñā dravinasyúr dráviṇasaḥ cakānāḥ | ukthébbhir átra
 matibhiḥ ca vípró 'pīpayad gáyo divyāni jánma || 16 || evā
 platéh sūnúr — || 17 || * ||

O people, O men of resplendence, enlightenment, vitality, virtue, and friendship, may you bestow your reward of wisdom upon me, healthy and sweet like milk. You have been repeatedly conveying my prayers to our Lord, as if, carrying them far on your chariots. 12

O dear enlightened people, may you ever awaken our spirits and establish among us friendly relationship with (the supreme Lord); may the Mother Infinity grant us blessings (divine powers) at the navel of our hearts, where sprouts forth the divine bliss of immortality. 13

May the fatherly heaven and motherly earth, mighty, divine and worthy of adoration, come with the group of cosmic divine powers; both of them cherish the two (living and non-living) with various nutriments, Associated with Nature's bounties, they shed abundant rain of virality. 14

This divine speech, the voice of invocation, procures for us all desirable good riches. She grants wisdom, is protectress of the mighty, is never ceasing and is panegyrist of divine forces. She comes out in sweet notes when the plant of elixir is pressed between the stones, and the devotional love comes forth as the sweet sap. The pious persons, by their praises, make every one desirous (of devotional invocations). 15

The pious sages with a full control on vital and mental systems, eloquent in laudation, conversant with eternal order, desiring wealth, wisdom and other riches, propitiates the celestial divine with prayers and praises. 16

O infinite divinity and universal forces, thus the enlightened sages and their children have been invoking you with earnestness. People become rich through the blessings of those who have earned immortality by their divine deeds, and of those whose qualities have been extolled by the sage having a full control on his vital and mental systems. 17

(१५) अथयदितमं मृतम्

(१-१५) पञ्चदशस्यैव मृतस्य वातुको वसुकर्म क्षपिः । विधे देवा देवताः । (१-१५)

अथमादिचतुर्दशार्था जगती, (१५) पञ्चदशाथ चित्रुर् ऊर्ध्वती ॥

१०.॥

अ॒ग्नि॒रिन्द्रो॒ वरु॑णो मि॒त्रो अ॒र्य॒मा वा॒युः पू॒षा सर॑स्वती स॒जोष॑सः ।
 आ॒दि॒त्या वि॒ष्णुर्म॑रुतः स्व॒र्बृ॒हत्सो॑मो रु॒द्रो अ॒दि॒तिर्ब्र॑ह्मणस्पतिः ॥१॥
 इन्द्रा॒मी वृ॒त्रह॑त्येषु स॒त्प॒ती मि॒थो हि॒न्वा॒ना त॒न्वा॒ऽस॒मो॑कसा ।
 अ॒न्त॒रि॒क्षं म॒ह्य प॑प्त्रो॒जसा॒ सोमो॑ घृ॒तश्री॑र्महि॒मान॑मीरयन् ॥२॥
 तेषां हि म॒ह्य म॑हु॒ताम॑न॒र्वणां॒ स्तोमो॑ इ॒य॒र्म्य॒त॒ज्ञा ऋ॑तावृ॒धाम् ।
 ये अ॒प्सव॑र्म॒र्णं चि॒त्रा॒ध॒स॒स्ते नो॑ रा॒सन्तां॒ म॒हये॑ सु॒मि॒त्र्याः ॥३॥
 स्व॒र्णर॑म॒न्तरि॑क्षाणि ग॒ञ्चना॒ यावा॑भ॒र्मी पृ॒थि॒वीं स्क्॒म्भु॒गेज॑सा ।
 पू॒षा इ॒व म॒हये॑न्तः सु॒रा॒नयो॑ दे॒वाः स्त॑वन्ते म॒नुषा॑य सूर॒यः ॥४॥
 मि॒त्राय॑ जि॒ज्ञ वरु॑णाय द्वा॒शुषे॑ या स॒म्राजा॒ मन॑सा न प्र॒युच्छ॑तः ।
 ययो॒र्धाम॑ ध॒र्मेणा॒ ग॒च्छेत् नृ॒ह॒ययो॑रु॒भे ग॑द॒सी ना॒ध॒सी वृ॒नो ॥५॥

१०.॥

या गो॒र्वे॒त॒नि प॒र्ये॒ति नि॒ष्कृ॒त प॒यो दु॒र्हाना॑ व॒त॒नीर॑वा॒नतः॑ ।
 सा प्र॒ब्रु॒वाणा॒ वरु॑णाय द्वा॒शुषे॑ दे॒वेभ्यो॑ दा॒श॒द्विषा॑ वि॒वस्व॑ते ॥६॥

65.

Agnīr indro vārūno mitrō aryamā vāyūh pūshā sá-
 rasvati sajóshasah | ādityā víshnur marútaḥ svār bṛihát
 sómo rudró áditir bráhmaṇas pátiḥ || 1 || indrāgni vṛitra-
 hátyeshu sátpati mithó hinvánā tanvā sāmokasā | antári-
 ksham máhy á paprur ójasā sómo ghrítasrír mahimānam
 iráyan || 2 || téshām hí mahná mahatām anarvánām stómāu
 iyarny řitajñā řitāvṛidbām | yé apsavām arnavām citráā-
 dhasas té no rasantām mahāye sumitryāḥ. || 3 || svārnaram
 antárikshāni rocanā dyāvābhūmī pṛithivīm skambhur ójasā |
 pṛikshā iva maháyantaḥ surátáyo devā stavante mánu-
 shāya sūráyah || 4 || mitráya śiksha vārūṇāya dāśúshe yá
 samirājā manasā ná prayúchataḥ | yáyor dhāma dhármaṇā
 rócate bṛihád yáyor ubhé ródasī nádhasī vṛítāu || 5 || १ ||

yá gauṛ vartanīm paryéti nishkrítām páyo dúhānā vra-
 tanír avārátah | sá prabruvāṇā vārūṇāya dāśúshe devébhyo
 dāśad dhavíshā vivásvate || 6 ||

May Nature's bounties, such as fire, lightning, water, the sun, ordainer, wind, nourisher, divine speech, solar radiations, the sky, the cloud, the firmament, the healing aid, vital breath, and also the Mother Infinity and the lord of our great universe, be of one consent (in awarding us the blessings). 1

The divine lightning and fire, protectors of the virtuous, staying side by side, and mutually invigorating, have filled the mighty firmament with their full power at the time of destroying dark evil forces, and the divine elixir, blent with moisture, puts forth its majestic power. 2

Knowing the secret of eternal laws, I chant the hymn of praise to these law-strengtheners, the unassailable divine powers, majestic in greatness. In their wondrous bounty, they sustain the plasma of the firmament. May they, as loving friends, confer prosperity on us for our popularity. 3

They, with their might, sustain the sun, the leader of all, the lustrous spheres of the firmament — the heaven, the earth — and the vast sky. These bounteous divines are most liberal to men, as the fleet-footed steeds, who serve their masters well. 4

May you offer oblations to the friendly and virtuous divines, who as our sovereign lords, never fail to serve their worshippers and are earnest in their task. Through their ever-lasting law, they shine at their places and they are the ones who provide sure refuge to the two worlds (heaven and earth). 5

This earth moves on her appointed track, constantly yielding sweet nourishment and water. With loud voice, she proclaims the power of the sun, the ocean and other divines and helps me, the offerer of oblations. 6

दिवक्षमो अग्निजिह्वा कृतावृधे कृतस्य योनिं विमृशन्ते आसते ।
 यां स्फेभित्युप आ चक्रुरोजसा यज्ञं जनिन्वी तन्वीन् नि मांशुजुः ॥७॥
 परिक्षितां पितरां पूर्वजावरीं कृतस्य योनां क्षयतुः समोक्षमा ।
 यावापृथिवी वरुणाय सवने घृतवत्स्यो महिषाय पिवन्तः ॥८॥
 पर्जन्यावातां वृषभां पुरिषिणेन्द्रवायू वरुणो मित्रो अर्यमा ।
 देवा आदित्या अदितिं हवामहे ये पाथिवासो दिव्यासो अप्सु ये ॥९॥
 त्वष्टारं वायुमृभवो य ओहते देव्या होतारा उपसं स्वस्तये ।
 बृहस्पतिं वृत्रबाहं सुमेधसमिन्द्रियं सोमं धनसा उ ईमहे ॥१०॥

४११४

ब्रह्म गाभश्च जनयन्त आर्षधीर्वनस्पतीन्पृथिवीं पर्वतां अपः ।
 सूर्यं दिवि रोहयन्तः सुदानव आर्यां वृता विसृजन्तो अग्निं भूमि ॥११॥
 भुज्युमंहमः पिपृथो निर्गन्धना इयानं पुत्रं वंश्चिमत्या अजिन्यतम् ।
 कमसृवं विमदायोहभुर्युवं विष्णाप्यं विश्वकायावं सृजथः ॥१२॥

divākshaso agnijihvā ṛitā-
 vṛidha ṛitāsya yónim vimṛśanta āsate | dyām skabhitvy
 āpā ā cakrur ōjasā yajñām janitvī tanvī ní māmrijuh ॥ 7 ॥
 parikshītā pitārā pūrvajāvarī ṛitāsya yónā kshayataḥ sāmō-
 kasā | dyāvāprithivī vāruṇāya sāvrate ghrītāvat pāyo ma-
 hishāya pinvataḥ ॥ 8 ॥ parjanyaāvātā vṛishabhā purishīnen-
 dravāyū vāruṇo mitró aryamā | devāñ ādityāñ āditim ha-
 vāmahe yé pārlhivāso divyāso apsú yé ॥ 9 ॥ tvāshṭāram
 vāyūm ṛibhavo yā ōhate daīvyā hótārā ushāsam svastāye |
 brīhaspátim vṛitrakhādām sumedhāsam indriyām sōmam
 dhanasā u īmahe ॥ 10 ॥ १० ॥

bráhma gām āśvam janáyanta ōshadhīr vānaspátin pri-
 thivīm párvatañ apāḥ | sūryam divī roháyantaḥ sudánava
 áryā vratā visrijānto ádhi kshāmi ॥ 11 ॥ bhujoyum ānhasaḥ
 pipritho nīr āśvinā syāvam putrām vadhrimatya ājinvatam |
 kamadyūvam vimadāyopathur yuvām vishṇāpvam vísvakā-
 yāva srijathaḥ ॥ 12 ॥

These divine forces, who have tongues of fiery flames, dwell in celestial regions. They are augmenters of benevolent works and seekers of the prime place of the eternal truth. They sustain heaven and bring rain-waters with their strength. They generate the cosmic activity and decorate their persons with it. 7

Born in distant ancient times, these encompassing parents (heaven and earth) cover, as if, a common dwelling and sit down to attend the cosmic sacrifice. Engaged in a common cosmic observance, they supply nourishing water to the adorable ocean. 8

We invoke the cloud-bearing winds, who are the showerers of rain; we invoke lightning and the wind; we also invoke the ocean, the sun, the ordainer; and those who are on this earth, beneath the waters or up in the heaven. We invoke as well the Mother Infinity and the solar rays of the celestial region. 9

Desirous of blessings, we solicit that blissful elixir, a favourite of the resplendent self. O men of wisdom, for your welfare, we invoke the sun, and the divine performers of sacrifice, and we also invoke the dawn. With loving regards, we also invoke our Lord who is the dispeller of dark evils and a lover of resplendence. 10

The eternal forces generate food, milk, energy, herbs, medicine, the forest trees, the earth, the waters and the hills. The same bounties make the sun mount to heaven; again the same natural powers spread on the earth the net-work of sacred sacrifices. 11

O twin divines, you liberate the dealer in luxuries from distress; you animate the virility of the fertile earth. You help the loving person by selecting out for him a handsome lady. You also send timely rains to an agriculturist who toils on land. 12

पार्वती तन्पुनर्गङ्गादुजो दिवा धृता मिन्दुगणः समुद्रियः ।
 विश्वे देवामः शृणुन्वच्चांमि मे मर्ग्यती सह धीभिः पुग्ध्या ॥१३॥
 विश्वे देवाः सह धीभिः पुग्ध्या मनोर्यजत्रा अमृतां कृतज्ञाः ।
 गुन्तिपाचो अभिपाचः स्वविदुः स्वगिरे ब्रह्म मृतं जुषेत् ॥१४॥
 देवान्मिमिष्टो अमृतान्वचन्द ये विश्वा भुवनाभि प्रतन्धुः ।
 ते नो रामन्नामुग्रायमथ ग्र्यं पात स्वस्तिभिः सदा नः ॥१५॥

pāviraṇi tanyatūr ékapād ajó divó
 dhartá síndhur ápaḥ samudríyaḥ | víṣve devásah grīṇavan
 vácānsi me śarasvatī sahá dhibhīḥ púramdhyā || 13 || víṣve
 deváh sahá dhibhīḥ púramdhyā mánor yájatrā amṛtā ři-
 tajñáh | rātisháco abhishhácaḥ svarvídaḥ svār gíro bráhma
 sūktám jusherata || 14 || devān vāsishtho amṛtān vavande
 yé víṣvā bhúvanābhī pratasthúḥ | té no řāsantām urugāyām
 adyá yūyām pāta svastībhiḥ sádā naḥ || 15 || 11 ||

५.३३) पटुपाष्टिनमं मूलम

(१-१०) पञ्चदशवर्षाण्यप्यभून्मथ यामुक्तो वसुकृत्तः । विभं दवा इवनाः । (१-२५)
प्रयमादिबन्धनं च जगती । (१-३६) पञ्चदश्याभिः प्रियं तस्मात् ।

दुवान्दुवे बृहन्द्भयमः स्वस्त्यं ज्योतिष्कृतं अध्वगस्य प्रचेतमः ।
 ये वावृधुः प्रतरं विश्ववेदसु इन्द्रज्येष्ठासां अमृतां कतावृधे ॥१॥
 इन्द्रप्रसूता वरुणप्रशिष्टा ये सूर्यस्य ज्योतिषो भागमानान्शुः ।
 मरुद्रेणे वजने मन्म धीमहि माघेने युहं जंतयन्त सूरयः ॥२॥

66.

Devān huve bṛihacchravasah svastāye jyotishkṛito adhv
varāśya prācetasah | yé vāvṛidhūḥ pratarām viśvāvedasa In
drajyesbthāso amṛitā ṛitāvṛidhaḥ || 1 || Indraprasūtā vāruṇa
prasishṭā yé sūryasya jyōtisho bhāgām ānaśūḥ | marūdgaṇe
vṛijāne mánma dhīmahi māghone yajñām janayanta sūrā
yah || 2 ||

May all the divine powers, lightning, thunder, the sun, rivers, celestial waters, the ocean, the divine speech, full of wisdom and pious deeds, hear my invocations. 13

May all divine powers, thoughtful and benevolent, possessors of immortal bliss and observers of eternal laws, givers of gifts, and seekers of heavenly light accept with grace and love, my hymns, my prayers and my songs of praises. 14

The most enlightened one, among us, propitiates those immortal divines, who have attained high positions in all spheres of learning. May they this day grant us the widely — famed intellectual food; may they always cherish us with blessings. 15

66

For our prosperity, I invoke Nature's bounties, the diffuser of divine light, well-skilled in cosmic creation and possessor of lofty glory. These are the masters of all sorts of wealth, immortal, strengtheners of eternal laws. They enhance their strength in the leadership of the resplendent Lord. 1

They are the strong groups of vital principles for whom we offer this hymn. They are attached to the resplendent Lord. They are inspired by the radiant sun and instructed by the celestial waters. They get for themselves a share of light from the sun. 2

इन्द्रो वसुभिः परि पातु नो गयमादित्यैर्नो अदितिः शर्म यच्छतु ।
 रुद्रो रुद्रेभिर्देवो मृळ्याति नस्त्वष्टा नो भाभिः सुविताय जिन्यतु ॥३॥
 अदितिर्द्यावापृथिवी क्रतुं महदिन्द्राविष्णू मरुतः स्वर्वहत् ।
 देवाँ आदित्यौ अवसे हवामहे वसुवृद्धान्त्सविनारं सुदंससम् ॥४॥
 सरस्वान्धीभिर्वरुणो धृतव्रतः पुषा विष्णुर्महिमा वायुरश्विनौ ।
 ब्रह्मकृतौ अमृता विश्ववेदसः शर्म नो यंसन्निवर्ह्यमंहसः ॥५॥

॥ ३ ॥ वृषा यज्ञो वृषणः सन्तु यज्ञिया वृषणो देवा वृषणो हविष्कृतः ।
 वृषणा द्यावापृथिवी क्रतावरी वृषा पर्जन्यो वृषणो वृषस्तुमः ॥६॥
 अमीषोमा वृषणा वाजसातये पुरुप्रशस्ता वृषणा उप ब्रुवे ।
 यावीजिरे वृषणो देवयज्या ता नः शर्म त्रिवर्ह्यं वि यंसतः ॥७॥
 धृतव्रताः क्षत्रिया यज्ञनिष्कृतो बृहद्दिवा जघराणामभिभ्रियः ।
 अमिहोतार क्रतसापो अद्रुहोऽपो असृजन्ननु वृत्रतूये ॥८॥

indro vāsubhiḥ pári pātu no gāyam ādityair no
 āditiḥ śarma yachatu | rudró rudrébhir devó mṛīlayāti naś
 tváśhtā no gnábhīḥ suvitāya jinvatu || 3 || āditiḥ dyāvāpṛi-
 thivī ṛitām mahād índrāvīśhnū marútaḥ svār bṛihát | devān
 ādityān āvase havāmahe vāsūn rudrān savitāraṃ sudānsa-
 sam || 4 || sárasvān dhībhīr vāruṇo dhṛitāvratāḥ pūshā
 víśhnur mahimā vāyúr aśvínā | brahmakṛito amṛitā viśvā-
 vedasaḥ śarma no yaṁsan trivárūtham ānbasaḥ || 5 || 12 ||

vṛishā yajñó vṛishanaḥ santu yajñīyā vṛishano devā vṛi-
 shano havishkrītaḥ | vṛishanā dyāvāpṛithivī ṛitāvarī vṛishā
 parjānyo vṛishano vṛishastúbhaḥ || 6 || agnīśnómā vṛishanā
 vājasātaye puruprasastā vṛishanā. ūpa bruve | yāv ījiré vṛi-
 shano devayajyāyā tā naḥ śarma trivárūtham vi yaṁsataḥ
 || 7 || dhṛitāvratāḥ kshatriyā yajñānishkrīto bṛihaddivā adhva-
 rāṇām abhiśṛiyāḥ | agníhotāra ṛitasāpo adruho 'pó asṛijann
 ānu vritratūrye || 8 ||

May the resplendent Lord, associated with wealth and abodes, keep our body safe and may the Mother Infinity with the shining solar rays grant us happiness. May the divine Lord of justice in accord with the prescribed laws favour us and may the creator in alliance with loving virtues bless us for an all-round success. 3

The Mother Infinity, the heaven and earth, the eternal laws, the lightning and the wind and the vital principles (are radiant and supreme by their innate nature). We invoke the solar rays, lord of vital systems, lord of justice, the supreme performer of wondrous deeds for our protection. 4

May the wise and vigorous ocean, rigid and firm in discipline, may that nourisher, the all-pervading wind, the twin divines, the bestowers of food on worshippers, the possessor of wealth, grant us the triply-guarding protection from distress. 5

May our sacred worship be a showerer of happiness, may our performers of sacred worship be showerers of bliss, and may the presenters of oblation be showerers of rewards. May heaven and earth be true to eternal law; may the clouds be showerers of rains and may those who glorify the showerer be themselves showerers of happiness. 6

I glorify the mighty fire divine and Lord of bliss for obtaining wealth and strength. They are the mighty showerers whom all glorify. May they provide us shelter with a triple protection. They are the ones whom the powerful sages serve while they worship the divine forces. 7

When the obstructing forces are destroyed, these Nature's bounties, determined in their action, brave in battles, accomplishes of sacred noble deeds, possessors of great splendour, recipients of the sacred deeds, free from falsehood and hatred, shower rain waters in the leadership of our adorable Lord. 8

द्यावापृथिवी जनयन्नभि व्रताप ओषधीर्वनिनानि यज्ञिया ।
 अन्तरिक्षं स्वरा पप्रुरुतये वशं देवासस्तन्वीरु नि मामृजुः ॥९॥
 घर्तारो दिव ऋभवः सुहस्ता वातापर्जन्या महिषस्य तन्यतोः ।
 आप ओषधीः प्र तिरन्तु नो गिरो भगो रतिर्वाजिनो यन्तु मे हवम् ॥१०॥

समुद्रः सिन्धु रजो अन्तरिक्षमज एकपात्तनयिनुरर्णवः ।
 अहिर्बुध्न्यः शृणवद्वचोसि मे विश्वे देवास उत सूरयो मम ॥११॥
 स्याम वो मनवो देववीतये प्राञ्च नो यज्ञं प्र णयत साधुया ।
 आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म शस्यमानानि जिन्यत ॥१२॥
 देव्या होतारा प्रथमा पुरोहित ऋतस्य पन्थामन्वेमि साधुया ।
 क्षेत्रस्य पतिं प्रतिवेशमीमहे विश्वान्देवो अमृताँ अप्रयुच्छतः ॥१३॥
 वसिष्ठासः पितृवद्वाचमकत देवाँ ईळाना ऋषिवत्सस्तये ।
 प्रीता इव ज्ञातयः काममेत्यान्मे देवासोऽयं धृनुता वसु ॥१४॥
 देवान्सिष्टो अमृतान्ववन्दे ये विश्वा भुवनाभि प्रतस्युः ।
 ते नो रासन्तासुरुगायमद्य युयं पात स्वस्तिभिः सदा नः ॥१५॥

dyāvāprithivī janayann abhi vratāpa
 ōshadhīr vanīnāni yajñīyā | antāriksham svar ā paprur ūtāye
 vāsam devāsas tanvi nī māmṛijuh || 9 || dbartāro divā řibhā-
 vah suhastā vātāparjanya mahishāsya tanyatōh | āpa ōsha-
 dbih prā tirantu no gīro bhāgo rātīr vājīno yantu me hā-
 vam || 10 || 13 ||

samudraḥ sindhū rájo antāriksham ajā ékapāt tanayitnūr
 arṇavāh | āhir budhnyāh řiṇavad vácānsi me víšve devāsa
 utā sūrāyo máma || 11 || syāma vo mánavo devávitaye
 prāñcam no yajñām prā ṇayata sādhyā | ādityā rúdrā
 vāsavah sūdānava imā bráhma śasyámānāni jinvata || 12 ||
 daivyā hótārā prathamā puróhita řitāsya pánthām ānv emi
 sādhyā | kshétrasya pátim prátivesam imahe víšvān devāñ
 amṛitāñ áprayuchatah || 13 || vāsishṭhāsah pitṛivád vācam
 akrata devāñ ilānā řishivāt svastāye | pritā iva jñātāyah
 kāmam étyāsmé devāsó 'va dbūnutā vāsu || 14 || devān vá-
 sishṭho amṛitān vavande — || 15 || 14 ||

The enlightened forces have engaged the heaven and earth with their respective functions. The waters, the plants and the sacred trees are also engendered in their turn. They fill the firmament with heavenly lustre for the protection; they provide grace to the sacrifices while enhancing their own form. 9

May the radiant rays which sustain the shining celestial region and divine winds, as well as, the clouds along with thunder, the waters and the plants, promote the songs we sing. May the gracious bounties, ordainer and powerful divine forces come to us in response to our invocation. 10

May the ocean, the sea, the regions, the firmament, the sun, the thunder, and the celestial vapours, the deep clouds of the sky and all the divine powers and wise enlightened persons listen to my words. 11

May we, the enlightened men, be worshippers of the divine powers and accomplish the sacred deeds with pure and pious mind. O lord of sunshine, the vital elements, provider of comforts, the granter of gifts, may you all inspire the holy hymn which we are singing now. 12

I obey the true celestial invokers and priests of cosmic worship and follow the path of true eternal law with a pure heart. We pray to Him who is our Lord and who abides in the inner chamber of our heart; and we pray to all immortal divine powers who are ever-vigilant and alert. 13

The most pious sages raise their voices in worship to Nature's bounties like their fore-fathers and ancient seers for the welfare of mankind. O bounteous divine, may you come at our invocation like friendly fellow-brothers and shower riches on us from all sides. 14

I, the most pious sage, offer reverence to those immortal divine (forces) who sustain all the regions of the universe. May they, this day, grant us vast riches and comforts. May you all, O divine, cherish us as ever with more and more of blessings. 15

(१७) ममपशितं मृतम्

(१-१५) द्वादशचम्यास्य मृतस्याङ्गिरसाऽयास्य क्रयिः । बृहस्पतिर्वनाः । त्रिषुष्टः ॥

०१५७

इमां धियं सप्तर्षीर्ष्णीं पिता न कृतप्रजातां बृहतीमविन्दत् ।
 तुरीयं स्विजनयद्विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन् ॥१॥
 कृतं शंसन्त क्रजु दीध्याना दिवस्पुत्रासो अमुरस्य वीराः ।
 विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥२॥
 हंसैरिव सखिभिर्वावदद्विरश्मन्मर्यानि नहन् व्यस्यन् ।
 बृहस्पतिरभिकनिकदुदा उत प्रास्तोदुच्चं विह्वं अगायत् ॥३॥
 अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
 बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदत्ता आकृषि हि तिस्र जावः ॥४॥
 विभिया पुरं शयथेमपार्षीं निस्त्रीणि साकमुदधेरकृन्तत् ।
 बृहस्पतिरुषसं सूर्यं गामकं विवेद स्तनयन्निव द्यौः ॥५॥
 इन्द्रो वलं रक्षितारं दुघानां करेणैव वि चकर्ता रवेण ।
 स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत्पणिमा गा अमुष्णात् ॥६॥

67.

Imāṃ dhīyaṃ saptāśirshṇīm pitā na ṛitāprajātām brī-
 hatīm avindat | turīyaṃ svij janayad viśvājanyo 'yāsy
 ukthām indrāya śaṁsan || 1 || ṛitām śaṁsanta ṛijū dīdhyānā
 divās putrāso āsurasya vīrāḥ | vipram padām āṅgirasō dā-
 dbhānā yajñāsya dhāma prathamam mananta || 2 || haṁsair
 iva sākhibhir vāvadadbhir aṣṇanmāyāni nāhanā vyāsyān |
 brīhaspātir abhikānikradad gā utā prāstaūd ūc ca vidvān
 agāyat || 3 || avo dvābhyām parā ekayā gā gūhā tīsthantir
 ānritasya sētau | brīhaspātis tāmasi jyōtir ichānn ūd usrā
 ākar vī hī tīsrā āvaḥ || 4 || vibhīdyā pūram śayāthem āpā-
 cīm nīś trīṇi sākām udadhér akṛintat | brīhaspātir ushāsam
 sūryam gām arkām viveda stanāyann iva dyaūḥ || 5 || indro
 valām rakshitāram dūghānām karṇeva vī cakartā rāveṇa |
 svédāñjibhir āśīram ichāmānó 'rodayat paṇīm ā gā amush-
 nāt || 6 || 15 ||

The most ancient father of ours, (the Supreme Lord) reveals for us, this divine knowledge, manifested in seven metres, and the inspirer of eternal truth. The devotee, who is firm in mind and friend of all men continues to sing these hymns over and again down to the fourth generation (and the successive ones as well), glorifying the nature of our resplendent Lord 1

The austere fire-priests, descendents of brave divine sages, the performers of sacred rites, shall continue to recite these hymns of praise, down to posterity, reflecting correctly the inner meanings, and upholding the intelligent base (of a noble life). 2

The supreme preceptor along with his associates sings and discusses enthusiastically among the group with swan-like voices. They throw open the cattlefolds (the virtues overshadowed by vices). The preceptor calls aloud the cows, and releases them from captivity. On their recovery, he sings the praises of our Lord, and chants the hymns. 3

The wise preceptor discovers the sacred knowledge which is hidden under the cover of falsehood (like cows hidden in a dark cave). There are two doors leading to the dark place of hiding just below the cave and the third one that leads to the top. The preceptor throws open all the three doors. 4

Resting close to it, the supreme preceptor demolishes the western city, and wrests at once from the demon of evil darkness the three — the dawn, the sun and earth. He then thunders like the heaven, and proclaims the release of the sun. 5

The resplendent Supreme cleaves the dark clouds with His voice, as if, with an armed hand. He is the defender of milch-kine, and is ever eager to enjoy the mixture (of milk and elixir). Associated with perspiring vital principles, he destroys niggardly miser forces and successfully liberates the cows (the virtuous instincts). 6

स ई सत्येभिः सखिभिः शुचिर्गोधायसं वि धनसेरददः ।
 नह्यंस्पतिर्वृषभिर्वराहैर्धर्मस्वेदेभिर्द्रविणं व्यानद ॥७॥
 ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः ।
 बृहस्पतिर्मिथोअवयपेभिरुदुस्त्रिया अष्टजत स्वयुग्भिः ॥८॥
 ते वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदन्त सधस्थे ।
 बृहस्पतिं वृषणं शूरसातो भरेभरे अनु मदेम जिष्णुम् ॥९॥
 यदा वाज्रमर्सनद्विभरूपमा यामरुभद्रुत्तराणि सद्य ।
 बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो विभ्रतो ज्यातिरासा ॥१०॥

सत्यामाशिषं कृणुता ययोधै कीरि चिद्वयवध स्वभिरेवैः ।
 पश्मा मृधो अप भवन्तु विश्वास्तद्रोदसी मृणुतं विश्वमिन्वे ॥११॥
 इन्द्रो मुह्यता मंहतो अर्णवस्य वि मूर्धानमभिनदवुदस्य ।
 अहमृष्टिमरिणात्सप्त सिन्धून्देवैर्यावापृथिवी प्रावतं नः ॥१२॥

sá im satyébhiḥ sákhibhiḥ śucádbhir gódbāyasam ví
 dhanasafr adardah | bráhmaṇas pátir vṛishabhir varáhair
 gharmásvedebhir dráviṇam vy ānaṭ ॥ 7 ॥ té satyéna mánasā
 gópatiṁ gá iyānása ishaṇayanta dbhibhiḥ | bṛihaspátir mi-
 thóavadyapebhir úd usríyā asrijata svayúgbhiḥ ॥ 8 ॥ táṁ
 vardháyanto matíbbhiḥ śivábhiḥ sínhám iva nánadatam sa-
 dhásthe | bṛihaspátim vṛishaṇam śúrasātau bhāre-bhāre ānu
 madema jishṇúm ॥ 9 ॥ yadá vájam āsanad viśvárūpam á
 dyām árukshad úttarāṇi sádina | bṛihaspátim vṛishaṇam
 vardháyanto nánā sánto bíbhṛato jyótir āsā ॥ 10 ॥

satyām

āśiṣam kṛiṇutā vayodhai kirīm cid dhy āvatha svébhir
 évaiḥ | paścā mṛídhio āpa bhavantu viśvās tád rodasi śṛi-
 ṇutam viśvaminvé ॥ 11 ॥ índro mahimā mahatō arṇavāsya ví
 mūrdhānam abhinad arbudāsya | āhann ābini āriṇāt saptā
 síndbūn devafr dyāvāprithivī právatam naḥ ॥ 12 ॥ 16 ॥

He, associated with bright, wealth-winning faithful friends, destroys the detainer of the cows. The Supreme Lord with the showerers of fortunes, and with water-laden clouds, acquires all the wealth. 7

They, eager to obtain the bright light, offer reverence to the Lord of radiance through their faithful spirit and pious actions. Our Lord, the preceptor, with his self-yoked associates, mutually defending each other from reproach, sets free the kine. 8

May we glorify the victorious preceptor who roars like a lion in the cosmos and who is the showerer of rains; may we exalt Him and augment His glory in our congregations with auspicious praises. 9

When he grants many-fold riches and ascends to heaven and its most lofty mansions, men praise the mighty preceptor who brings the light from several regions within the reach of mankind. 10

May you, (O divines), make true your blessings for giving fruit to us and protect the humble devotees with your aid in your usual manner. May we have strength enough to face all our adversities; may we succeed in driving them back. O Heaven and Earth, friendly to all, may you hear our invocations. 11

The resplendent sun cleaves asunder the head of the devils, the monster obstructing the rain water. He destroys wicked forces, and sets free the seven rivers of cosmos; O heaven and earth, may you protect us with all your divine aids. 12

(६८) महाहितं सृष्टम्

(१-१२) द्वादशचेम्याम्य सृष्टस्याङ्गिरसोऽयाम्य ऋषिः । बृहस्पतिर्वेत्ता । विष्टम् पश्यः ॥

॥ १ ॥

उदुमुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
 गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन् ॥१॥
 सं गोभिराङ्गिरसो नक्षमाणो भग इवेदयमणं निनाय ।
 जने मित्रो न दंपती अनक्ति बृहस्पते वाजयाशूरिवाजौ ॥२॥
 साध्वर्या अतिथिनीरिषिराः स्पर्हाः सुवर्णा अनवद्यरूपाः ।
 बृहस्पतिः पर्वतिभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः ॥३॥
 आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्कं उल्कामिव योः ।
 बृहस्पतिरुद्धरन्मनो गा भूम्या उद्रेव वि त्वचं विभेद ॥४॥
 अप ज्योतिषा तमो अन्तरिक्षादुद्गः शीपालमिव वात आजत् ।
 बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः ॥५॥
 यदा वलस्य पीयतो जसु मेबृहस्पतिरमितपोभिर्कैः ।
 दुद्धिर्न जिह्वा परिविष्टमाददाविर्निषीरिणोदुस्त्रियाणाम् ॥६॥

68.

Uda-prūto ná váyo-rákshamānā vāvadato abhṛiyasyeva
 ghóshah | giribhrájo nórmyāyo mādanto bṛhaspátim abhy
 árkā anāvan || 1 || sām góbhīr āngirasó nákshamāṇo bhága
 ivéd aryamānam nināya | jāne mitró ná dāmpati anakti
 bṛhaspate vājáyāśúrīr ivājau || 2 || sādhvaryā atithínir ishi-
 rá spārháh suvarṇā anavadyárūpāḥ | bṛhaspátīḥ párvate-
 bhyo vitúryā nir gā ūpe yávam iva sthivibhyah || 3 || āpu-
 shṭhāyān mādadhuna řitāsya yónim avakshipānn árkā ulkām
 iva dyóḥ | bṛhaspátir uddhārann āṣmanō gā bhūmyā udnéva
 ví tvácam bibheda || 4 || ápa jyótishā támo antárikshād
 udnáh śípālam iva vāta ājat | bṛhaspátir anumṛśyā valá-
 syābhrām iva vāta ā cakra ā gāḥ || 5 || yadā valāsya píyato
 jāsūm bhéd bṛhaspátir agnitāpobhir arkāḥ | dadbhír ná
 jibhvā párivishtam ādad āvir nidhíṇr akrīṇod usṛíyāṇām
 || 6 || 17 ||

The chanting of the delightful devotees glorifies the Lord of the universe, like birds keeping their watch and flying just over water; again, like the loud voices of the thundering rain-clouds, and again like the merry streams bursting forth in channels from the mountains. 1

The devotee secures the affection of the law — giver Lord through the divine hymns of speech, just as the sun meets the people with the rays; in the same way, husband is united with his wife. O Lord Supreme, may you send your wide-spread glory to your worshippers, as a warrior sends his horses to a battle. 2

The supreme sun first makes a search of cows (i.e. rays or the lost wisdom), and finds them hidden in the caves of mountains (i.e. behind the clouds); he recovers and extricates these (cows or rays) which furnish pure milk (or rays furnishing light), ever in motion, worthy of search, worth coveting, of splendid colours, and of exceptional forms. They are set free (from hiding) as barley from the granaries. 3

The supreme sun with the sweet rays scatters the receptacle of rain and saturates the earth, as if, he rovers the cattle from the rock, or a meteor from the sky. Just as the cattle with the hoofs rend the skin of the earth, so the rain is released from clouds. 4

He, the Supreme, drives away the darkness from the firmament with His radiance, as the gale blows the unwanted grass from the river. After a careful thought, He sweeps the cows (or rays) stolen by the demon and kept hidden, and takes their possession, just as the wind sweeps the clouds. 5

When the Supreme Lord demolishes with His rays, burning like fire, the weapons of the malignant dark demon, He devours him together with his followers as the tongues consume all that comes under the teeth. Finally He reveals the hiding place of the kine. 6

॥६८॥

बृहस्पतिरमृतं हि त्यदासां नाम स्वरीणां सदाने गुहा यत् ।
 आप्देव मित्वा शकुनस्य गर्भमुदुखियाः पर्वतस्य त्मनाजत ॥७॥
 अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
 निष्टर्जमार चमसं न वृक्षाद्बृहस्पतिर्विरवेणा विकृत्य ॥८॥
 सोषामविन्दुत्स स्वः सो अग्निं सो अर्केण वि ब्रवाधे तमोसि ।
 बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जमार ॥९॥
 द्विमेव पूर्णा सुषिता वनानि बृहस्पतिनाकृपयद्बलो गाः ।
 अनानुकृत्यमपुनर्धकार यात्सूर्यामासा मिथ उच्चरातः ॥१०॥
 अग्निं श्यावं न कुशनिभिरश्वं नक्षत्रिभिः पितरो धामपिशन् ।
 रात्र्या तमो अदधुर्ज्योतिरहन्बृहस्पतिर्भिनदद्विं विदद्वा ॥११॥
 इदमर्कं नमो अम्रियाय यः पूर्वैरन्वानोर्नवीति ।
 बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात ॥१२॥

brīhaspatir āmata hī tyād āsām nāma svarīṇām sādane
 gūhā yāt | āṇḍēva bhittvā śakunāsya gārbham úd usrīyāḥ
 pārvatasya tmānājat || 7 || āśnāpinaddham mādhu pāry apaś-
 yan mātśyam nā dinā udāni kshiyāntam | nīśh ṭāj jabhāra
 camasām nā vrikshād brīhaspātir viraveṇā vikṛitya || 8 || sō-
 shām avindat śā svāḥ sō agnīm sō arkēna vī babādhō tā-
 mānsi | brīhaspātir gōvapusho valāsya nīr majjānam nā
 pārvano jabhāra || 9 || himēva parṇā mushitā vānāni brīhas-
 pātīnākripayad valō gāḥ | anānukṛityām apunāś cakāra yāt
 sūryāmāsā mithā uccārātāḥ || 10 ||

abhī śyāvām nā kṛīśane-
 bhir āśvam nākshatrebhiḥ pitāro dyām apiṇṣan | rātryām
 tāmo ādadhur jyōtir āhān brīhaspātir bhinād ādriṃ vidād
 gāḥ || 11 || idam akarma nāmo abhriyāya yāḥ pūrvīr ānv
 ānōnavīti | brīhaspātīḥ śā hī gōbbhiḥ sō āśvaiḥ śā vīrēbbhiḥ
 śā nṛbhir no vāyo dhāt || 12 || 18 ||

The Lord of the cosmos discovers the secret meaning of the resounding verse of wisdom hidden within the cave and then He himself drives out the bright rays from the clouds of darkness like an embryo by breaking the eggs of a bird. 7

The Supreme Lord looks around a cave of rocks, imprisoning cows like fish in a dried up pool. The Lord of cosmos seizes the demon with a shout and cuts him off like a bowl chiseled out of timber. 8

The Lord of cosmos finds the dawn, light of heaven (i.e. the sun) and fire. He then disperses the darkness with light. He seizes the rock of demon, surrounding the kine, as one extracts marrow from a bone. 9

As the tree mourns for the leaves snatched away by winter, so the wicked demon mourns for the cows taken away by the Supreme Lord. He accomplishes a deed which has never been done before and never to be imitated again, nor can be repeated, whereby the sun and moon continue to rise one after the other. 10

The eternal Nature's bounties decorate heavens with constellations like a brown steed decorated with pearls and golden trappings; they set light in day and darkens in the night. The Supreme Lord cleaves the rock of darkness and recovers the cows. 11

We offer this homage to our Supreme Lord (or the sun) who lives in mid-heaven, and for Him we recite our hymns of praise. May this Lord of cosmos, the sun, vouchsafe us a fullness of life, with food, horses, cattle, heroic sons and dependents. 12

[अथ षष्ठोऽनुवाकः ॥]

(१०) एकोनसप्ततितमं सूक्तम्

(१-१२) दादतार्वस्यास्य सुतस्य वाध्यस्यः सुमित्रः कविः । अग्निर्वैपता । (१-२) प्रयमाद्वितीभयो-
ः कपोर्जंगली, (३-१२) हृतीवादिदशानाञ्च विदुषु जन्मती ॥

॥१॥ भुद्रा अग्नेर्वैध्यश्चस्य सुदशो वामी प्रणीतिः सुरणा उपेतयः ।
यदी सुमित्रा विशो अग्रं इन्धते घृतेनाहुतो जरते दविद्युतत् ॥१॥
घृतमग्नेर्वैध्यश्चस्य वर्धनं घृतमसौ घृतम्वस्य मेदनम् ।
घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः ॥२॥
यत्ते मनुर्यदनीकं सुमित्रः समीधे अग्ने तदिदं नवीयः ।
स रेवच्छोचु स गिरो जुषस्य स वाजं दधि स इह श्रवो धाः ॥३॥
यं त्वा पूर्वमीळितो वध्यश्चः समीधे अग्ने स इदं जुषस्य ।
स नः न्तिपा उत भवा तनुपा दाघं रक्षस्य यद्विदं ते असे ॥४॥
भवा द्यून्नी वाध्यश्चोत गोपा मा त्वा नारीदभिमातिर्जनानाम् ।
शूर इव धृष्णुश्चवनेनः सुमित्रः प्र नु वोचं वाध्यश्चस्य नाम ॥५॥
समज्या परित्याहु वसूनि दासा वृत्राण्यायी जिगेध ।
शूर इव धृष्णुश्चवनेनो जनानां त्वमग्ने घृतनायूरभि प्याः ॥६॥

Bhadrā agnér vadhryasvāsya samdriṣo vāmī prāṇitih
surāṇā ūpetayah | yād im sumitrā viśo āgra indhāte ghṛi-
ténāhuto jarate dávidyutat || 1 || ghṛitām agnér vadhryasvā-
sya vārdhanam ghṛitām ānnam ghṛitām v asya médanam |
ghṛiténāhuta urviyā ví paprathe sūrya iva rocate sarpir-
āsutih || 2 || yāt te mánur yād ánikam sumitrāḥ samidhé agne
tād idām náviyah | sá revác choca sá gíro jushasva sá vá-
jam darshi sá ihá śrávo dhāḥ || 3 || yām tvā pūrvam ilító
vadhryasvāḥ samidhé agne sá idām jushasva | sá na -stipā
utá bhavā tanūpā dātrām rakshasva yād idām te asmé || 4 ||
bhāvā dyumnī vādhryasvotā gopā má tvā tārid abhīmātir
jánānām | śūra iva dhṛishṇuś cyávanah sumitrāḥ prá nú
vocaṃ vādhryasvāsya náma || 5 || sām ajryā parvatyā vá-
sūni dāsā vṛitrāny āryā jigetha | śūra iva dhṛishṇuś cyá-
vano jánānām tvám agne pritanāyūr abhī shyāḥ || 6 || 10 ||

May the splendour of the fire divine of controlled flames be benevolent, may his guidance be good and may the deeds be pleasant. When the people of holy and friendly society kindle the fire and feed with butter, it blazes out. May we glorify this fire divine. 1

This clarified butter is that which makes the fire divine with controlled flames grow in strength. This butter is its food and this butter makes it strong when its purified offerings are made; embalmed with purified butter it shines forth like the sun. 2

O fire divine, when wise men and friendly people enkindle you, you assume the newest form, the newest splendour and you shine richly. May you accept our songs with grace and favour. May you destroy the might of our foes and grant us abundance. 3

O fire divine, may you accept our offerings; verily, you are being kindled from the ancient times by disciplined sages who have glorified and enkindled you. May you guard well our homes and people, guard our bodies and may you preserve the wealth that we receive from you. 4

May you become splendid, O fire divine, and guard those who are the worshippers of the disciplined flames. Let none assail you, since you are the overcomer of men; Like a true warrior, you are the overthrower of enemies. May I, who is friendly to every one, celebrate the names of the devoted fire — worshippers of disciplined flames. 5

You conquer all treasures of plains and mountains and quell the hatred of persons, howsoever strong and virtuous, and also of the infidels and wicked. Like the bold hero, O fire divine, may you subdue men who are keen to attack you in battle. 6

दीधेतेन्तुर्वहदुभ्यामग्निः सहस्रमन्तरीः शतनीधि ऋभ्या ।
 द्युमान्युमत्सु नृभिर्मृज्यमानः सुमित्रेषु दीदयो देवयत्सु ॥७॥
 त्वे धेनुः सुदुघा जातवेदाऽमृश्वतैव समना संबर्धुक् ।
 त्वं नृभिर्दक्षिणावद्विग्ने सुमित्रेभिरिध्यसे देवयद्भिः ॥८॥
 देवाश्चित्ते अमृता जातवेदो महिमानं वाध्यश्च प्र वोचन् ।
 यत्संपृच्छे मानुषीर्विश आयुन्त्वं नृभिरजयस्त्वावृधेभिः ॥९॥
 पितेव पुत्रमविभक्तस्ये त्वामग्ने वध्यश्चः संपर्यन् ।
 जुषाणो अस्य समिधं यविष्ठेत पूर्वा अवनोर्वार्धतश्चित् ॥१०॥
 शश्वदग्निर्वध्यश्चस्य शत्रुनृभिर्जिगाय सुतसोमवद्भिः ।
 समनं चिददहश्चित्रभानोऽय ब्राधन्तमभिनद्वधश्चित् ॥११॥
 अयमग्निर्वध्यश्चस्य वृत्रहा संनृकात्प्रेद्धो नमसोपवाच्यः ।
 स नो अजामीनृत् वा विजामीनृभि तिष्ठ शर्धेतो वाध्यश्च ॥१२॥

dīrghātantur brihádokshāyām agnīḥ sahasrastariḥ śatā-
 nītha rībhvā | dyumān dymātsu nṛibhir mṛijyāmānaḥ su-
 mitréshu dīdayo devayātsu || 7 || tvé dhenūḥ sudúghā jāta-
 vedo 'sasçáteva samanā sabardhūk | tvām nṛibhir dākshi-
 nāvadbhir agne sumitrébbhir idhyase devayádbhiḥ || 8 || de-
 vās cit te amṛitā jātavedo mahimānam vādhryasva prá vo-
 can | yāt samprīcham mānushīr víṣa áyan tvām nṛibhir
 ajayas tvāvridhebhiḥ || 9 || pitéva putrām abibhar upásthe
 tvām agne vadhryasvāḥ saparyān | jushānó asya samídham
 yavishtṭhotá pūrvāñ avanor vrádhataḥ cit || 10 ||

śaśvad agnīr
 vadhryasvasya śātrūn nṛibhir jigāya sutásomavadbhiḥ | śa-
 manam cid adahaḥ citrabhānó 'va vrádhantam abhinad vṛi-
 dhās cit || 11 || ayām agnīr vadhryasvasya vṛitrahā sanakāt
 préddho nāmasopavākyāḥ | śá no ájāmīnṛ utá vā víjāmin
 abhi tishṭha śárdhato vādhryasva || 12 || 20 ||

Wise fire divine has lofty flames, wide radiance and a thousand-fold layers and hundreds of functions to perform. It is mighty one, splendour among the splendid, brilliance among the brilliant, and adored by priests. May you, (O fire), shine upon your friendly devotees. 7

O omniscient fire divine, you have in you the milch cow easy to be milked, yielding ambrosia in an inexhaustible measure. You are enkindled, O fire, by the pious devotees and friendly men, worthy of sacrificial rewards. 8

Even immortal Nature's bounties, O omniscient Lord, the kinsmen of extremely vigorous priests, proclaim your grandeur when human tribes approach you, and are inquisitive to know (who would slay the wicked). Then you with other Nature's bounties overcome the hostile group opposed to the sacred sacrifices. 9

O fire divine, the most vigorous men bear you on their lap and serve you as a father bears his son. O youngest among Nature's bounties, having enjoyed your fuel, you vanquish those who are ancient and mighty. 10

The fire divine ever more vanquishes the foes of people of immense vigour in association with the heroes, who pray to God and offer oblation. O Lord of bright rays, you burn up the adversities in the life's struggles and subdue even mighty enemy. 11

This fire divine, an impeller of darkness and possessor of immense vigour, is enkindled from ancient times to be invoked with homage. As such may you assail our enemies, O possessor of immense vigour, irrespective of the fact that they have reliable kinsmen, or they have not. 12

(५०) मर्मनिर्णयं सूत्रम्

- (१-११) गङ्गादद्यात्तस्य सूत्रस्य वाच्यत्वात् मुनिष्य कृषिः । (१२) वृषमन्त्रे इत्यः नमिदो वासिः
 (१३) द्वितीयाया नराशंसः । (१४) तृतीयाया इष्टः । (१५) चतुर्थ्या वाहिः । (१६) पञ्चम्या देवीहोतः
 (१७) षष्ठ्या उषासाननः । (१८) सप्तम्या देव्यो होताग्निं वषेत्तनी । (१९) अष्टम्या अग्निव्यो
 देव्यः सप्तम्यमीक्षाभाग्यः । (२०) नवम्या अन्वष्टः । (२१) दशम्या वनस्पतिः ।

(११) गङ्गादद्यात्तस्य सूत्रस्य वाच्यत्वात् मुनिष्य कृषिः । पिप्लुः इन्द्रः ॥

॥ ७० ॥

इमां मे अग्ने समिधै जुषस्वेऽस्यदे प्रति हय्या घृताचीम् ।
 वर्ष्मन्पृथिव्याः सुदित्वे अह्नामूर्ध्वो भव सुकतो देवयज्या ॥१॥
 आ देवानामग्रयावेह यानु नराशंसो विश्वरूपेभिरश्वैः ।
 कृतस्य पथा नममा मियेधो देवेभ्यो देवतमः सुषुदत ॥२॥
 शश्वत्तममीळते इत्याय हविष्मन्तो मनुष्यासो अग्निम् ।
 वहिर्गुरश्वैः सुवृता रथेना देवान्ब्रिञ्चि नि पदेह होता ॥३॥
 वि प्रथतां देवजुष्टे निरश्वा वीघे द्वाष्मा सुग्भि भृत्वस्मे ।
 अहंळता मनेमा देव वहिर्गिन्द्रं न्येष्टां उशतो यन्नि देवान् ॥४॥
 दिवो वा मानु स्पृशता वरीयः पृथिव्या वा मात्रया वि श्रयध्वम् ।
 उशनीहाग्निं महिना महद्भिर्देवं रथं गृध्रधीर्यध्वम् ॥५॥

70.

Imām me agne samīdham jushasvelās padē prāti baryā
 ghṛitācīm | vārshman prithivyāḥ sudinatvé āhnām ūrdhvō
 bhava sukrato devayajyā || 1 || ā devānānī agrayāvehā yātu
 nārāśānsō viśvārūpebhir āṣvaiḥ | ṛitāsya pathā nāmasā mi-
 yédho devébhyo devātamah sushūdāt. || 2 || śaṣvattamām
 ilāte dūtyāya havīṣhmanto manusbyāso agnīm | vāhiṣṭhāir
 āṣvaiḥ suvrītā rāthenā devān vakshi nī shadehā hótā || 3 ||
 vī prathatām devājushtām tirasṇā dīrghām drāghmā sura-
 bhī bhūtv asmé | āhelatā mānasā deva barhir indrajye-
 shṭhān ūṣatō yakshi devān || 4 || divō vā sānu sṛiṣātā vā-
 riyaḥ prithivyā vā mātṛayā vī śrayadhvam | ūṣatīr dvāro
 mabīnā mahādbhir devām rātham rathayūr dhārayadhvam
 || 5 || 21 ||

May the foremost adorable (fire divine), worthy of reverence, graciously accept the fuel-sticks (*Samidh*), and drive away the ignorance of night, O most wise, rise up upon the lofty place of the earth for the propitiousness of days, through the blessings derived from Nature's bounties. 1

May the divine Lord, praised by all-men (*Narasamsa*), the preceder of all Nature's divinities, come here with different forms of fast-moving vehicles. He is the Supreme Lord among lords; may He carry to Nature's bounties by the path of Eternal Truth our offerings along with our expressions of reverence. 2

Men offering oblations adore (*ilate*) the eternal fire divine, as to enable him to perform the functions of a messenger (to all divine powers). May you with your stalwart draught horses (the fast-moving capacities) and the revolving wheels of the chariots carry our offerings to Nature's bounties. May you, O fire divine, occupy this seat as the ministrant priest (*hota*). 3

May our (sacred grass or devotional loyalty), acceptable to Nature's bounties, twinning crookedly, be stretched out; may it be long, lengthy and fragrant. With our hearts free from malice and wrath, O divine sacred grass (*Barhis*), may you offer at the sacrifice homage to all natural powers as well as to the resplendent self, who is the most important one. 4

As if possessing divine doors (*devyah dvarah*), be in contact with lofty heights of heaven or expand according to the dimensions of the earth. Desiring the association of divine powers, and also desiring a chariot, sustain with your might the bright chariot, which is mounted by Nature's bounties. 5

देवी दिवो दुहितरा सुशिल्पे उपासानक्ता सदतां नि योनौ ।
 आ वां देवास् उशती उशन्ते उरौ सीदन्तु सुभगे उपस्थे ॥६॥
 ऊर्ध्वो ग्रावा बृहदग्निः समिद्धः प्रिया धामान्यदितेरुपस्थे ।
 पुरोहितावृत्विजा यज्ञे अस्मिन्विदुष्टरा द्रविणमा यजेथाम् ॥७॥
 तिस्रो देवीर्बहिर्दिदं वरीय आ सीदत चक्रमा वः स्योनम् ।
 मनुष्वद्यज्ञं सुधिता हवींषीळा देवी घृतपदी जुषन्त ॥८॥
 देव त्वष्टरं चारुत्वमानं द्यदङ्गिरसामभयः सचामूः ।
 स देवानां पाथ उप प्र विद्वानुशान्यक्षि द्रविणोदः सुरज्ञः ॥९॥
 वनस्पते रश्मनया नियूया देवानां पाथ उप वक्षि विद्वान् ।
 स्वदाति देवः कृणवद्दवीप्यवतां व्यावापृथिवी हव मे ॥१०॥
 आमे वह वरुणमिष्टये न इन्द्रं दिवो मरुतो अन्तरिक्षात् ।
 सीदन्तु बहिर्विभ्र आ यजत्राः स्वाहा देवा अमृता मादयन्ताम् ॥११॥

devī divo duhitārā suṣilpé ushāsānāktā sadatām nī yō-
 nau | ā vām devāsa uṣatī uśānta urāṁ sīdantu subhage
 upāsthe || 6 || ūrdhvo grāvā bṛihād agnīḥ sāmiddhaḥ priyā
 dhāmāny āditer upāsthe | purōhitāv ṛitvijā yajñe asmin vi-
 dūshṭarā draviṇam ā yajethām || 7 || tisro devīr barhīr idām
 vārīya ā sīdata cakṛimā vaḥ syonām | manushvād yajñām
 sūdbhitā havīnshīlā devī ghṛitāpadi jushanta || 8 || dēva
 tvashṭar yād dha cārutvām ānaḍ yād āngirasām ābhavaḥ
 sacābhūḥ | sā devānām pātha ūpa prā vidvān uśān yakshi
 dravinodah surātnah || 9 || vānaspate rāṣanāyā niyūyā devā-
 nām pātha ūpa vakshi vidvān | svādāti devāḥ kṛiṇāvad
 dhavīnshy āvatām dyāvāpṛithivī hāvam me || 10 || āgne vaha
 vāruṇam ishtāye na indram divo marūto antārikshāt | sī-
 dantu barhīr viśva ā yājatrāḥ svāhā devā amṛitā māda-
 yantām || 11 || २॥

Radiant daughters of heaven, Dawn and Night (*Usasa nakta*), please come and occupy your places in the sacrifice. O you, who are the possessors of affluence, and desirous of further more, — may Nature's powers come and sit down on your spacious lap (or in your close proximity). 6

When the grinding store (*Gravan*) is uplifted, the mighty fire divine is kindled, the receptacle vessels are properly placed on the lap of earth. The most learned enlightened priests occupy their respective positions, and they bestow wealth upon us during the course of the sacrifice. 7

Sit down, you three goddesses (*Ila, Sarasvati, and Bharati, tisro-devih*) in the broad campus of the sacrifice, which has been extended for you. O Ila, radiant (*Sarasvati*) and bright-footed (*Bharati*), (the goddess of enlightenment, speech and culture), may you accept our age-honoured sacrifice and well-presented oblations. 8

O divine architect of universe (*tvastr*), you have attained charming beauty, and have become the associate of the spiritual devotees; may you, the bestower of wealth, possessed of treasure, and knowing to whom this wealth is to go, offer food to Nature's bounties (in appropriate measures). 9

Lord of forests or the respectable Lord (*Vanaspati*), the intelligent one, has fastened it with a rope, and He conveys the food to Nature's bounties. May the divines taste it and take the oblation to distant places. May heaven and earth give protection to my food and sustenance. 10

O adorable Lord, may you bring to our sacrifice clouds, water, electricity, air and wind from the firmament. May all the respectable Nature's deities partake in the cosmic sacrifice, and may the immortals enjoy our offerings presented with the exclamation at the end "*Svaha*". 11

(३१) एकमवन्तिमं पद्यम्

(१-१३) एकऋषिर्वाक्यस्य सूक्तस्याग्रमो बृहस्पतिर्देविः । ज्ञानं देवता । (१-८, १०-१२)

प्रथमाष्टकं शतसंस्कृतस्योक्तं । (१०) नचम्याश्च श्रुती गन्तव्यी ॥

॥ ३० ॥ बृहस्पते प्रथमं वाचो अग्रं यत्प्रगेन नामधेयं दधानाः ।
 यदेपां श्रेष्ठं यदेरिप्रमार्मत्प्रेणा तदेपां निहितं गुहाविः ॥१॥
 सकृन्मित्रं तित्तना पुनन्तो यत्र धीगु मनसा वाचमकेन ।
 अत्रा मन्वायः मुख्यानि जानते भद्रेषां लक्ष्मीर्निहिताधि वाचि ॥२॥
 यज्ञेन वाचः पद्वीयमायन्तामन्वविन्दुक्षपिषु प्रविष्टाम् ।
 तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नेवन्ते ॥३॥
 उत त्वः पश्यन्न ददृशु वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
 उतो त्वस्मै तन्वः वि संखे जायेव पत्य उज्ञी मुंवासाः ॥४॥
 उत त्वं मुख्ये स्थिरपीतमाहुर्नेन हिन्वन्यपि वाजिनेषु ।
 अधेन्वा चरति माययेष वाचै शुश्रूवौ अफलासंपुष्पाम् ॥५॥

॥ ५५ ॥ यस्तित्वाजं सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति ।
 यदी भृणोत्यलकं शृणोति नहि प्रवेदं सुकृतस्य पन्थाम् ॥६॥

71.

Br̥haspate prathamam vācō āgram yāt prāirata nāma-
 dhéyam dādhānāḥ । yād eshām śrēsbh̥tam yād uriprām āsit
 preṇā tād eshām nīhitam gūhāvih ॥ 1 ॥ sāktum iva-tītalīnā
 punānto yātra dīrā mānasā vācam ākrata । ātrā sākhyāyah
 sakhyāni jānate bhadraishāṃ lakshmiṁ nīhitādhi vāci ॥ 2 ॥
 yajñēna vācāḥ padaviyam āyan tāṃ anv avindann ṛishiṣhu
 prāvishṭām । tāṃ ābhṛityā vy ādadhuḥ purutrā tāṃ saptā
 rebhā abhi sām navante ॥ 3 ॥ utā tvah pāśyan nā dadarṣa
 vācam utā tvah śṛiṇvān nā śṛiṇoty eṇām । utō tvasmai
 tanvām vī sasre jāyēva pātya usatī suvāsāḥ ॥ 4 ॥ utā tvam
 sakhyē sthirāpītam āhur nainam hinvanty āpi vājīneshu ।
 ādhenvā carati māyāyaishā vācam śusruvān aphalām apush-
 pām ॥ 5 ॥ २३ ॥

yās tityāja sacividam sākhyānam nā tāsya vācy āpi
 bhāgō asti । yād im śṛiṇōty ālakam śṛiṇoti nahī pravēda
 sukritāsya pānthām ॥ 6 ॥

O Lord of the vast universe, verily, that is the best part of the Divine Speech which for the first time has given names to the objects and which has been uttered very first. It (or she) is revealed through those earliest sages who are best among men, devoid of all sins. The divine speech is revealed in their hearts secretly with your affection. 1

When wise men communicate speech through wisdom, winnowing it is men winnow barley with a sieve, then friends recognise friendship and the divine speech keeps concealed in it the wealth of all other subsequent auspicious knowledge. 2

The wise sages follow the path of knowing the secrets of speech by the spirit of sacrifice. They find it centred in the sages. Having acquired it, they disperse it in many places. The seven notes, tones and metres meet together in consonance. 3

There may be some one who sees the words and yet indeed does not see them; may be another one who hears these words but indeed does not hear them; but to another one, she, the divine speech, delivers her secrets just as a loving wife, well-attired, presents herself to her husband. 4

They call some one thoroughly established in the friendship of speech; they do not exclude him from the society of learned men. There is another who wanders within an illusion that is barren; he bears the speech which is without fruits and without flowers. 5

He who abandons such a friend who knows the truth of friendship, does not know a particle of sense. Whatever he hears, he hears amiss. For he knows not the path of righteousness. 6

अक्षप्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः ।
 आदुघ्रासं उपकक्षासं उ त्वे हृदा इव स्राव्या उ त्वे ददृश्रे ॥७॥
 हृदा तष्टेषु मनसो ज्वेषु यद्वाङ्मणाः संयजन्ते सखायः ।
 अत्राह त्वं वि जेहुर्वेद्याभिरोहब्रह्माणो वि चरन्त्यु त्वे ॥८॥
 इमे ये नार्वाङ्ग परश्वरन्ति न ब्राह्मणासो न सुतेकरासः ।
 त एते वाचमभिपद्य पापया सिरीस्तन्त्रं तन्वते अप्रजहायः ॥९॥
 सर्वे नन्दन्ति यशसागतेन सभासाहेन सरल्या सखायः ।
 किल्बिषस्पृत्पितुषणिर्होषामरं हितो भवति वाजिनाय ॥१०॥

ऋचां त्वः पोषमास्ते पुपुष्वान्गायत्रं त्वो गायति शकरीषु ।
 ब्रह्मा त्वो वदति जातवियां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥११॥

॥ इत्यष्टमाष्टके द्वितीयोऽध्यायः ॥

[द्वितीयाध्याये शर्वाः २४, सूक्तानि १०, अक्षः १११]

akshantvāntaḥ kārṇavantaḥ sākḥāyo
 manojavēshv āsamā babbūvuh | ādaghnāsa upakakshāsa u
 tve bradā iva snātvā n tve dadṛiṣre || 7 || bṛidā tasbṛēshu
 mānaso javēshu yād brāhmaṇāḥ samyājante sākḥāyah |
 ātrāha tvam vi jahur vedyābhir ōhabrahmāṇo vi caranty u
 tve || 8 || imé yé nārvān ná parāś cāranti ná brāhmaṇāso
 ná sutékarāsaḥ | tú eté vācam abhipādya pāpāyā sirīs tān-
 tram tanvate āprajajñayah || 9 || sārve nandanti yaśāsāga-
 tena sabhāsābhéna sākhyā sākḥāyah | kilbishasprīt pitushānir
 hy ēshām āram hitó bhāvati vājīnāya || 10 ||

ricām tvah pó-
 sham āste pupushvān gayatrām tvo gāyati śākvarishu |
 brahmā tvo vādati jātavidyām yajñāsya mātṛām ví mimīta
 n tvah || 11 || २॥

There are friends possessing eyes and others possessing ears; and yet they are unequal in mental apprehension. Although endowed with sight and hearing, some are like tanks that reach mouth and the others reaching to the loins. The most blessed are they who are pools in which one can bathe. 7

There are friendly *brahamans* who concur in the mental apprehension, conceived by the hearts (of the wise). And yet they abandon that person who is ignorant to such sciences as are essential to knowledge. There are also the really learned ones who dive deep into the meanings of the Veda. (*Brahmans* are versed in textual knowledge, whilst *devas* or gods are persons of enlightenment.) 8

Those who do not walk with the *brahamans* in this lower world, nor with enlightened persons in the upper world, are neither *brahamans* nor offerers of libation. Having attained by sinful technique the ungodly speech, they spin out fruitlessly the thread of ignorance like aimless spinsters. 9

All friends rejoice when a friend comes in triumph, having acquired the support of the assembly of the priests. He becomes the remover of iniquity and the giver of sustenance and his presence is sufficient for their fresh inspiration. 10

One of priests (the *hotr*) becomes diligent in the repetition of the verses (of the *Rk*); another (the *udgat*) chants the *Gayatra Saman* in the *Sakvari* metres; another the *Brahma* declares the entire existing knowledge (mundane and transcendental); and another (the *adhvaryu*) measures out the details of the sacrifice. 11

अथ तृतीयोऽध्यायः ॥

(७२) द्विधमनितमं मूलम्

(१-२) नवचस्यास्य मूलस्य त्रैविध्यं भास्विर्ममो वा वृहस्पतिर्जनिर्दक्षोऽपि नो अदितिर्योऽपि नो ।
देवा देवताः । भनुस्तु उच्यते ॥

॥ हरिः ५३३ ॥

॥ १ ॥

देवानां नु वयं जाना प्र वोचाम विपुन्यया ।
उक्थेर्षु शस्यमनिषु यः पद्यादुत्तरे युगे ॥१॥
ब्रह्मणस्पतिरेता सं कर्मारं ह्याधमत ।
देवानां पुत्र्ये युगेऽसंतुः सदजायत ॥२॥
देवानां युगे प्रथमेऽसंतुः सदजायत ।

तदाशा अन्वजायन्त तदुत्तानपदुम्परि ॥३॥

भृजोऽज्ञा उत्तानपदो भुव आशा अजायन्त ।
अदितिर्दक्षो अजायत दक्षाददितिः परि ॥४॥
आदितिर्ह्यजनिष्ट दक्ष या दृहिता तय ।
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥५॥

॥ ६ ॥

यदेवा अदः सलिले सुसंरब्धा अतिष्ठत ।
अत्रा यो नृत्यन्तामिव तीव्रो रेणुरपायत ॥६॥
यदेवा यतयो यथा भुवनान्यपिन्वत ।
अत्रा समुद्र आ गुह्यहमा सूर्यमजभर्तन ॥७॥

72.

Deyānām nū vayāṁ jāna prā vocāma vipanyāyā | ukthé-
shu sasyāmāneshu yāb pāsyād ūttare yugé || 1 || bráhmaṇas
pátir etā sām karmāra ivādhamat | devānām pūrvyē yugé
'sataḥ sād ajāyata || 2 || devānām yugé prathamé 'sataḥ sād
ajāyata | tād āśa ānv ajāyanta tād uttānāpadas pári || 3 ||
bhūr jajña uttānāpado bhuvā āśa ajāyanta | āditer dāksho
ajāyata dākshād v āditih pári || 4 || āditir hy ājanishṭa dā-
ksha yā duhitā tāva | tāṁ devā ānv ajāyanta bhadrá amṛi-
tabandhavah || 5 || १ ||

yād devā adāḥ salilē sūsamrabdhā ātishṭhata | ātrā vo
nrītyatām iva tīvró reṇúr āpāyata || 6 || yād devā yātayo
yāthā bhūvanāny āpinvata | ātrā samudrá ā gūḥhām ā sūr-
yam ajabhartana || 7 ||

Let us proclaim with a clear voice the blessings of Nature's bounties. When their praises are chanted, they look favourably on the worshipper for a reward in the forth-coming times. 1

The Lord of universe supplies breath to Nature's bounties, as a blacksmith (to his bellows). In the beginning of the creation, the manifested comes out of the unmanifested. 2

In the earliest age of Nature's creation, the manifested is born out of the non-manifested; after that the regions are born, and after them comes out the further evolved (or the upward) creation. 3

The earth was born from the upward creation; the regions were born from the earth; the sun was born from Mother Infinity and afterwards the Mother Infinity became a child of the sun. 4

O sun, the Mother Infinity, who was your daughter, is brought forth; and after her, all the blessed Nature's bounties are born, who are free from the bonds of death. 5

When, O Nature's bounties, you stand in the yonder pool, well-arranged, clasping one another, than a pungent dust (of plasma) issues forth from you as if you were dancing. 6

When, O divine powers, you filled the worlds with your radiance, as clouds (fill the earth with rain), then you brought forth the sun hidden in the ocean. 7

अष्टौ पुत्रासो अदितेयं जानास्तन्यम्पति ।
 देवाँ उप प्रेत्सुसभिः परा मारुण्डमास्यत् ॥८॥
 सुसभिः पुत्रेदितिरुप प्रेत्युर्व्यं युगम् ।
 प्रजायै मृत्यवे त्वत्पुनर्मरुण्डमाभरत् ॥९॥

ashtaú putráso áditer yé jātás tanvās
 pári | devāñ úpa praít saptábbih pára mārtaṇḍām āsyat
 || 8 || saptábbih putráir áditir úpa praít pūrvyāp yugám |
 prajāyai mṛityáve tvat púnar mārtaṇḍām ábharat || 9 || २ ||

(७ :) विमर्शितमं मृत्युं

(१-११) अष्टादशर्चन्त्यास्य मृत्युस्य शाक्यो गोविन्दिहः । इन्द्रो देवता । विपुष इन्द्रः ॥

१२३ जनिष्ठा उग्रः महसे तुगयं मन्द्र ओजिष्ठा बहुलाभिमानः ।
 अवर्धन्निन्द्रं मूर्त्तिश्चिदत्र माना वदीरं दुधनश्चनिष्ठा ॥१॥
 द्रुहो निपत्ता पृश्नी चिदेवैः पुरू शंमेन वावृधुष्ट इन्द्रम् ।
 अभीवृतेव ना महापदेन ध्वान्तात्प्रपित्वावुदरन्तु गर्भाः ॥२॥
 ऋष्या ते पादा प्र यज्ञिगास्यवर्धन्वाजा उत ये चिदत्र ।
 त्वमिन्द्र सालावृकान्सहस्रेमासन्दधिषे अश्विना ववृत्याः ॥३॥
 समना तूर्णिरुप यासि युज्ञमा नासत्या सुख्याय वक्षि ।
 वसाव्यामिन्द्र धारयः सहस्राश्विना शूर ददनुर्मघानि ॥४॥

73.

Jānishṭhā ugrāḥ śābase turāya mandrá ōjishṭho babulā-
 bhimānaḥ | āvardhana indram marítaṣ cid átra mātā yád
 virām dadhānad dhānishṭhā || 1 || druhó nishattā priṣanī cid
 évaiḥ purū śānsena vāvṛidhush ṭā indram | abhívrīteva
 tā mabāpadéna dhvāntāt prapitvāñ úd aranta gárbbāḥ || 2 ||
 ṛishvá te pádā prá yāj jīgāsy āvardhan vājā utā yé cid
 átra | tvām indra sālāvṛikān sahasram āsān dadhishe aśvinā
 vavṛityāḥ || 3 || samanā tūṛṇir úpa yāsi yajñām ā nāsatyā
 sakhyāya vaksbi | vasāvyām indra dhārayaḥ sahasrāśvinā
 sūra dadatur maghāni || 4 ||

Eight are the sons of Mother Infinity, who are born from her body; out of these, she approaches the divine powers, along with the seven. The eighth one, known as *Martanda*, the sun, is sent forth on high. 8

With seven sons, the Mother Infinity goes to meet the earlier age, but she bears the sun thitherward, for the life and death of the mortal beings. 9

73

You have been manifested for slaying adversaries, O powerful, adorable, most mighty, full of pride and courage. The vital principles animate the resplendent sun, when the nourishing Mother Infinity sustains the hero. 1

The martial troop of the resplendent, the fighter of darkness, stands around him, accompanied by the swift-moving vital forces. They animate him with abundant praises like cattle penned up within a great stall. The embryonic water issues from the mist, that gathers in the form of darkness. 2

Vast are your feet, when you on your way proceed. Whatsoever divine forces there are on the way, they animate you; O resplendent Lord, hold a thousand jackal-like wicked forces in your mouth. May you bring back here the twin divines. 3

Hastening in battle, you approach the place of work and worship; you bring the ever-true twin-divines to our friendship. O resplendent Lord, you possess a heap of treasures and thousands of riches. The twin-divines provide us with abundant glory. 4

मन्दमान कृतादधि प्रजाये सखिभिरिन्द्रं इषिरेभिरर्थम् ।
 आभिर्हि माया उप दस्युमागन्मिहः प्र तन्ना अवपत्तमौसि ॥५॥
 सनामाना चिदस्यो न्यस्मा अवाहुभिन्द्रं उपसो यथानः ।
 ऋष्यैरगच्छुः सखिभिर्निकामैः साकं प्रतिष्ठा ह्या जघन्ध ॥६॥
 त्व जघन्ध नमुचि मय्यगुं दामै कृष्यान् ऋषये विमायम् ।
 त्वं चकर्थ मनवे म्यानान्पथा देववाक्त्रमेष यानान् ॥७॥
 त्वमेतानि पप्रिपे त्रि नामेतांन इन्द्र दधिपु गभस्तो ।
 अतु त्वा देवाः शशेमा मदन्त्युपरिवृथान्यनिर्नश्चकर्थ ॥८॥
 चक्रं यदेस्यान्वा निपत्तमुता नदस्मै मध्विचच्छ्रयात् ।
 पृथिव्यामतिपितुं यदधः पयो गोव्यदेया ओषधीषु ॥९॥
 अश्वोदियायेति यददन्त्याजसो जातमुत मंस्य एतम् ।
 मन्वोरियाय हस्येषु दस्यो यतः प्रज्जज्ञ इन्दो अस्य वेद ॥१०॥
 ययः सुपर्णा उप मेदुरिन्द्रं प्रियमेषा ऋषयो नाधमानाः ।
 अप धानमर्णोहि पृथि चक्षुर्मुमुक्षुः सान्निधयेव वृहाद ॥११॥

māndamāna ṛitād ādhi prajāyai
 sākhibhir indra ishirébbhir ártbam | ábbir hí māyá úpa dás-
 yum ágān mībah prá tamrá avapat támānsi || 5 || १ ||

sánāmānā cid dhvasayo ny āsmā ávābann indra usháso
 yáthānaḥ | ṛishvaír agachah sākhibhir nīkāmaiḥ sākām pra-
 tiṣṭhā brīdyā jaghantha || 6 || tvām jaghantha námucim ma-
 khasyúm dásam kṛinvāná ṛishaye vímāyam | tvām cakartha
 mánave syonán pathó devatrāñjaseva yánān || 7 || tvām etāni
 paprishe ví námésāna indra dadhishe gábbhastau | ánu tvā
 devāḥ sávasā madanty upáribudhnān vanīnaḥ cakartha || 8 ||
 cakráṃ yád asyāpsv ā nīshattam utó tád asmai mādhy íc
 cachadyāt | pṛithivyām átishitam yád údbah páyo góshv
 ádadbhā úshadhishu || 9 || ásvād iyāyēti yád vādanty ójaso
 jātām utá manya enam | manyór iyāya harmyéshu tasthau
 yátah prajajñā indro asya veda || 10 || váyah suparnā úpa
 sedur indram priyāmedhā ṛishayo nádhamānāḥ | úpa dhvān-
 tām ūṛubhī pūrdhī cákshur mumugdhy āsmān nidhāyeva
 baddhān || 11 || ४ ||

O resplendent sun, rejoicing at the place of worship, and accompanied by your swift-moving friends, may you grant wealth to the people; you come with them to fight against the wicked and to destroy his illusions. You scatter the dark rain clouds and the gloom. 5

You expel the two of the same name. You demolish the dark forces which try to destroy the vehicles of the dawn. You advance with the mighty friends, and with full confidence, you chop off the strong limbs of the demon. 6

You crush the war-loving obstructing forces, endeavouring to disturb the sacrificial acts and making their illusions powerless against the sage. You make it easy for men to tread the path of righteousness, leading as it were, straight to the final goal of life.

7

O resplendent sun, you have filled these waters completely and as a lord, you hold them in your control. Nature's bounties endowed with strength glorify you, and you have made the clouds with roots upwards. 8

His thunderbolt works everywhere in the firmament, it subjugates the entire water to him; the water which is let loose upon the earth puts milk into cows and herbs. 9

Although some say, he comes from the sun, I know that he is the offspring of the powerful Lord of destruction and remains in the homes of divine powers. Only the supreme Lord knows from whence he is born. 10

Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and fulfil our vision, come to the resplendent sun; may they release us, like men bound with a net. 11

७४ । यज्ञं मर्तानाम् भूतम्

(१-६) यद्व्यासस्य भूतस्य शान्तोर्गोत्रोऽपि । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

यमूनां वा चक्रुष इयंक्षन्धिया वा यज्ञोर्वा रेतस्याः ।
 अर्वन्तो वा ये रयिमन्तः स्यान्तो वनु वा ये सुश्रुणं सुश्रुतो धुः ॥१॥
 इयं ण्यमसुंगं नक्षत यां श्रेयस्यता मर्तमा निम्न श्राम ।
 चक्षाणा यत्र सुविनाय देवा यानं योगभिः कृण्वन्त म्यैः ॥२॥
 इयमेषामसृतां गीः सर्वतां य कृण्वन्त रत्नम् ।
 त्रियं च यज्ञं च माश्रन्तस्ते नो धान्तु वसव्यममामि ॥३॥
 आ तत्त इन्द्रायवः पनन्ताभि य उर्वं गोमन्तं नितृत्मान् ।
 सकृत्स्वयं ये पुरुषा मही महस्वधारा वृहती दुदुक्षन् ॥४॥
 शचीव इन्द्रमयं कृणुध्वमर्तानं दुमयन्ते पृतन्यन् ।
 ऋभुक्षणे मघवानं सुवृक्ति भर्ता यो वज्रं नयं पुरुषुः ॥५॥
 यद्वावानं पुरुतमं पुगपाळा वृत्रहेन्द्रो नामान्यथाः ।
 अर्चेनि प्रामहस्पतिस्तुविष्माम्यदीमुश्ममि कर्तव्यं कर्त्तव्यं ॥६॥

74.

Vásūnāṃ vā carkṛiṣha iyakṣan dhiyā vā yajñāṭr vā
 ródasyoḥ | árvanto vā yé rayimántaḥ sātaú vanūṃ vā yé
 suśrūṇaṃ suśrúto dhūḥ || 1 || háva eshām ásuro nakshata
 dyām śravasyatā́ mánasā́ nīnsata kṣhām | cākshāṇā́ yātra
 suvitā́ya devā́ dyaúr ná várebhiḥ kṛiṇāvanta svañḥ || 2 ||
 iyām eshām amṛitānām gīḥ sarvātātā́ yé kṛipānanta rátanam |
 dhiyaṃ ca yajñām ca sādhanas té no dhāntu vasavyām
 ásāmi || 3 || á tát ta indráyāvah panantābhí yá ūrvām gó-
 mantam titritsān | sakṛitsvām yé puruṣutráin malīm sa-
 hásradhārām bṛihatīm dúdukshan || 4 || śáciva índram ávase
 kṛiṇudhvam ánānataṃ damáyantam pṛitanyín | řibhukṣhā-
 nam magbāvānam suvṛiktīm bhártā́ yó vājraṃ náryam pu-
 rukshūḥ || 5 || yád vāvāna purutāmam purāshā́l á vṛitrahé-
 dro námāny aprāḥ | áceti prāsāhas pátiś túvishmān yád im
 uṣmāsi kártave kárat tát || 6 || ॥

The resplendent Lord, desiring to bestow wealth, is attracted by the inhabitants of heaven and earth for the acquisition of riches, either by pious acts or by sacred worship. He is attracted either by those swift-moving devotees, who are victorious in contest or by those who, being triumphant, give effective blow to the wicked. 1

The animating invocation of these vital sages pervaded the heaven. They, desirous of food, kissed the earth; and there, beholding (their missing cattle), Nature's bounties in their own interests created luminary bodies like the sun out of their own glorious radiance. 2

This is the praise of those immortal beings, who bestow wealth at the sacred worship. Perfecting our praise and sacrifice, may they bestow upon us unequalled riches. 3

O resplendent Lord, those men praise you, who desire to press out divine elixir rich with milk, and who want to milk the vast earth that bears only once, that has lots of sons and is watered by a thousand streams. 4

O celebrators of holy rites, may you select for your protection the resplendent self, who is unsubdued, the tamer of hostile hosts, mighty, opulent, much glorified and who, loud-shouting, is the bearer of the adamantine will power and who is friendly to man. 5

The resplendent sun, the destroyer of strong-holds of darkness, overpowers the mightiest dark forces and thereby he earns his name, the dispeller of evils. Then he is known as the most opulent, and mighty lord of conquest. May he do all that which we desire to have done. 6

(७ -) पञ्चममणिमं मूलम्

(१ - ५) नवचान्याम्य मूलम् वषमयः सिन्धुभिरतिः । नयो रचनाः । प्रगती एतः ॥

- १५॥ प्र मु व आपो महिमानमुत्तमं कास्वींचानि मर्दने विवस्वनः ।
 प्र सप्तसप्त त्रेधा हि चक्रमुः प्र सृत्तगीणामति सिन्धुगेजमा ॥१॥
 प्र तेऽरुद्वरुणो यानवे पृथः सिन्धो यदाजौ अभ्यद्रवस्त्वम् ।
 भूम्या अधि प्रवता यासि सानुना यदेषामग्रं जगतामिरज्यसि ॥२॥
 द्विवि स्वना यनते भूम्योपर्यनन्तं शुष्ममुदियति भानुना ।
 अभ्रादिव प्र स्तनयन्ति वृष्टयः सिन्धुर्यदेति वृषभो न रोहवत् ॥३॥
 अभि त्वा सिन्धो जिशुमिन्न मानरो याश्चा अर्षन्ति पर्यसेव धेनवः ।
 राजेव वृध्वा नयसि त्वमिस्मिच्चो यदासामग्रं प्रवतामिन्नासि ॥४॥
 इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्या ।
 अमिकन्या मरुदधे वितस्तयाजीकीये शृणुष्ठा सुषोमया ॥५॥
- १६॥ नृष्टामया प्रथमं यानवे सजुः सुसत्वा रसयो धेत्या त्या ।
 त्वं सिन्धो कुमया गोमतीं क्रमुं मेहृत्या सरथं याभिगीर्यसे ॥६॥

75.

Prá sú va āpo mahimānam uttāmām kārūr vocāti sá-
 dane vivásvataḥ | prá saptá-sapta tredhā hí cakramúḥ prá
 sṛitvarinām áti síndhur ójasā || 1 || prá te 'radad váruno yá-
 tave pathaḥ síndho yád vājañ abhy ádravas tvám | bhúmyā
 ádhi pravátā yāsi sánunā yád eshām ágram jágatām irá-
 yāsi || 2 || divi svanó yatate bhúmyopáry anantām śúshmam
 úd iyarti bhānúnā | abhrád iva prá stanayanti vṛishṭáyāḥ
 síndhur yád éti vṛishabhó ná róruvat || 3 || abhi tvā síndho
 śaśum ín ná mātáro vāsrā arshanti páyaseva dhenávaḥ |
 rájeva yúdhvā nayasi tvám ít sícan yád āsām ágram pra-
 vátām ínakshasi || 4 || imám me gaṅge yamune sarasvati śú-
 tudri stóman śacatā párushny á | asiknyā marudvṛidhe vi-
 tástayárjikiye śṛinubhy á sushómāyā || 5 || ॥

trishṭāmāyā prathamām yātave sajūḥ sasārtvā rasāyā
 svetyā tyā | tvām síndho kúbbhayā gomatīm krúmun me-
 hatnvā sarátham yábbhir íyase || 6 ||

O Lord of waters, the worshipper recites the excellent praises of your glorious acts in the campus of his sacrifice. In all the three regions, the rivers flow seven and seven. The main river surpasses all the other tributaries in her force. 1

O fast river, the venerable Lord cuts the easy channels for your forward flow, since the land fed by you would be a source of immense food. You speed over the precipitious rocks down to the plains. You evidently will thus rule over, when you are lord and leader of all the worlds. 2

The roar (of the mighty river), goes forth in heaven above the earth. She with shining waves animates her endless speed, as rains issue thundering from the cloud. The fast river advances bellowing like a bull. 3

Like mothers crying for their children, and like milch-cows with their milk for their calves, the other roaring streams run towards the main river. Irrigating the flanks on both the sides, you march like a king going to battle carrying the waters of your tributaries along with you like the troops of the army. 4

O rivers and tributaries, please accept my compliments. Among you is a river which derives its name from *going*; the other is known as the *joining one*, as she flows gently; the other is full of water with a charming flow. One of you is known for flowing with speed and is a rapid-runner; it runs swiftly as one who is goaded. Along with them is a stream having joints and zig-zag windings; there is also a non-bright, or non-white, or a muddy channel. There, in addition, is one swollen by all other rivers and winds. There may be some with non-burnt bank, high and mighty. There are also some flowing as if in a straight line. There is one, towards which several channels flow. 5

The swift-flowing river, in order to reach the channel which irrigates pastures, at first unites with other channels of such streams, as flows quietly and as has bright pure water and those which are near fields that catch water easily. 6

कजीत्येनीं सज्जती महित्वा परि ज्रयांसि भग्ने रजांसि ।
 अदब्धा मिन्धुर्गपमांमपस्तमाश्वा न चित्रा वपुर्पीव दर्शता ॥७॥
 स्यश्वा मिन्धुः सुग्था सुवासा हिग्न्यथी सुकृता वाजिनीवती ।
 उणावती युवतिः सीलमावत्युताधि वस्ते सुभगां मधुवृधम् ॥८॥
 सुखं गथं युयुजे मिन्धुर्गन्धिनं तेन वाजं सनिपदुस्मिन्नाजो ।
 महान्धस्य महिमा पनस्यतेऽदब्धस्य स्वयंशसो विरप्शिनः ॥९॥

rjity éni rúsati mahitvá

pári jráyānsi bharate rájānsi | ádabdhā síndhur apásam
 apástamāśvā ná citrá vāpushīva darśatā || 7 || svāśvā sín-
 dhuh suráthā suvāsā hiraṇyáyī súkritā vājínivati | ūrpāvati
 yuvatīḥ silāmāvaty utádhi vaste subhágā madhuvṛidham
 || 8 || sukhām rátham yuyuje síndhur aśvinam téna vājam
 sanishad asmínn ājaú | mahán hy āsya mahimā panasyáté
 'dabdhasya sváyaśaso virapsínaḥ || 9 || 7 ||

। १८) पदमनितमं मूलम्

[१-८] भद्रंम्यास्य मूलस्य सारं गणयन्तो ऋक्कणं कृतिः । प्रायणां देवताः । वयन्तो एन्द्रः ॥

७८३

आ यं ऋक्म उज्जा व्युष्टिष्विन्द्रं मुस्तो रोदसी अनक्तन ।
 उभे यथा नो अहनी सच्चाभुवा सदःसदो वरिवस्याने उद्भिदा ॥१॥
 तदु श्रेष्ठं सर्वेन मुनेतनात्यो न हस्तयतो अद्रिः सोतरि ।
 विदद्वययो अभिमृति रोम्यं महो गये चित्तग्नौ यदयनः ॥२॥
 तदिद्वयस्य मयने विवरपो यथा पुग मनेव गानुमथ्रेत ।
 गोअर्णमि त्वाप्रे अश्वनिर्णिज्जि प्रेमध्वेग्वध्वगं अंशिश्रयुः ॥३॥

76 .

Ā va riṇjasa ūrjām vyūṣṭiṣhv indram marúto ródasi
 anaktana | ubhé yáthā no áhani sacābhuvā sádaḥ-sado va-
 rivasýāta udbhídā || 1 || tád u śrésbṭham sávanam sunota-
 mátyo ná hástayato ádriḥ sotári | vidád dby áryó abhíbhūti
 paúṇsyam mahó rāyé eit tarute yául árvataḥ || 2 || tád íd
 dhy āsya sávanam vivér apó yáthā purá mánave gātūm
 āṣret | góarṇasi tvāshtré āṣvanirṇijji prēm adhvareśhv adhva-
 rāu āṣiṣrayub || 3 ||

Straight-flowing white-coloured (i.e. colourless), bright-shining river moves along with her ample volumes through the realms; the inviolable river is the most efficacious of the efficacious, is speckled like a mare, and is beautiful as a handsome woman. 7

The river fields (or the lands irrigated) are rich in horses, rich in chariots, rich in clothes, and rich in good ornaments. They are rich in food, rich in wool, rich in fibre grass, ever-fresh. They are full of medicinal plants. This auspicious river irrigates honey-growing flowers. 8

The river has harnessed easy going, well-horsed chariot; with it may she bring us food. So I praise at this sacrifice the might of this inviolable great and renowned river (and her chariot). 9

76

I (the householder) propitiate you (the enlightened priests) at the commencement of the food-providing dawns; may you reveal to me the mysteries of cloud-bearing winds, and the resplendent sun, and heaven and earth. Both (heaven and earth) unitedly wait on us in all the chambers of worship. May they bless us with wealth. 1

May you pour forth this excellent libation. At the time of pressing the elixir, the pressing stone, grasped by hands, is like a steed; the animating worshipper acquires virile strength, over-powers his foes, and obtains wealth and victory (in the contest). 2

May the sacrificial work of this grinding stone, i.e. the effusion of the elixir, get more popularity and remove our defects, as in ancient times it has been giving prosperity to mankind. May it punish him who hides himself in the midst of stolen cows or takes a shelter behind the horses and may it establish holy rites for the sacrificial acts. 3

अप॑ हन॒ रक्ष॑सो॑ भङ्गुराव॑तः स्व॒भाय॑त॒ निर्रि॑ति॒ सेध॑ताम॒तिम् ।
 आ नो॑ र॒यि॒ सर्व॑वीरं सुनोत॑न दे॒वाव्यं॑ भर॒त॒ श्लोक॑म॒द्रयः॑ ॥४॥
 दि॒वश्चि॒दा वोऽर्म॑व॒त्तरेभ्यो॑ वि॒भ्वना॑ चि॒दाश्च॑स्त॒रेभ्यः॑ ।
 वा॒योश्चि॒दा सोम॑र॒भस्तरेभ्योऽग्ने॑भि॒दर्च॑ पि॒तृकृ॑त्त॒रेभ्यः॑ ॥५॥

भुर॑न्तु नो य॒ज्ञसुः॑ सो॒त्यन्ध॑सो ग्रा॒वाणां॑ वा॒चा दि॒विता॑ दि॒वित्से॑ना ।
 नरो॑ यत्र॒ दुह॑ते का॒म्यं म॒ध्वाघो॑प॒यन्तो॑ अ॒भितो॑ मि॒धस्तु॑रः ॥६॥
 सु॒न्वन्ति॑ सोमं र॒धिरा॑सो॒ अद्र॑यो निर॒स्य र॑मं ग॒विषो॑ दुह॒न्ति ते ।
 दुह॑न्त्य॒धरु॑प॒सेचना॑य॒ कं नरो॑ ह॒व्या न म॑र्ज॒यन्त आ॑स॒मिः ॥७॥
 पु॒ने न॑रः स्व॒पसो॑ अभू॒तन् य इन्द्रा॑य सु॒नुध॑ सोम॑म॒द्रयः॑ ।
 या॒मवा॑मं वो दि॒व्याय॑ धा॒न्ने यमु॑वसु वः पा॒थिवा॑य सु॒न्यते॑ ॥८॥

āpa hata rakshāso bhañgurāvata
 skabhāyāta nirritim sēdhatāmatim | ā no rayīm sārvaṣīram
 sunotana devāvyam bharata ślōkam adrayaḥ || 4 || divās cid
 ā vō 'navattarebhyo vibhvānā cid āyāpastarebhyah | vā-
 yōs cid ā sōmarabhistarebhyo 'gnēs cid area pitukṛttare-
 bhyah || 5 || * ||

bhurāntu no yaśasaḥ sōtv āndhaso grāvāṇo vācā divitā
 divitmatā | nāro yātra duhaté kāmyam mādhy aghoshā-
 yanto abhito mithastūrah || 6 || sunvānti sōmam rathirāso
 ādrayo nra asya rāsam gavīṣho duhanti té | duhānty ūdhar
 upasēcanāya kām nāro havya nā marjayanta āsābhiḥ || 7 ||
 ete narah svāpaso abhūtana yā indraya sunuthā sōmam
 adrayaḥ | vāmam-vāmanam vo divyāya dhānne vāsu-vasu vah
 pāthivaya sunvaté || 8 || * ||

(55) मन्त्रमपि न्यूनं पुनः

(1-2) अष्टव्याम्य सुन्य भागः स्युर्गन्धिकेभिः । यन्तो दुहताः । (1-4, 5-8) यथार्ति-
 बगुकेषां यदुर्जादित्वम्य च विदुषः, (1-2) यद्व्यापार्य जगतां उत्पत्तिः ॥

अ॒भ्रप्रु॑षो न वा॒चा प्रु॑षा वसु॑ ह॒विर्म॑न्तो॒ न य॒ज्ञा वि॒ज्ञानु॑षः ।
 सु॒मार्त्तं॑ न ब्र॒ह्माण॑म॒हर्त्तं॑ गु॒णम॑स्तो॒ष्येषा॑ न ज्ञा॒मसे॑ ॥१॥

77.

Abhraprūṣho nā vācā prushā vāsu havīśmanto nā yajñā
 vijñānśah | sumārutam nā brahmāṇam arhāse gaṇām
 astoshy eśhām nā nobhāse || 1 ||

O pair of stones (heaven and earth) drive away the disturbing wicked forces; keep off painful miseries; prohibit all malignity. May it bestow upon us riches with male progeny and inspire the praise that delights the divine forces. 4

O priest, may you honour these two stones (heaven and earth) who are stronger even than sky, quicker in work than lightning, more diffusive of the divine elixir, than wind; and more productive of food than fire. 5

May the renowned stones (the pair of heaven and earth) bring us the effused elixir of joy. May they establish us with brilliant praise in the brilliant environments, where the priests milk forth the divine sap of joy, coming out with an all around tumult and with a rivalry of speed. 6

The swift-moving grinding stones express the devotional elixir of divine love. They chant the hymns of praise as they milk forth the juice to be offered to the fire. The leaders of sacrifice purify the oblations by sacred recitations of the verses. 7

O austere sages (like pressing stones in austerity), you are the doers of good works. You, who express the divine love for the resplendent Lord, create all desirable wealth for the glory of heaven; you give all treasures to the earthly worshippers. 8

77

Pleased with our chants, O group of winds, shower wealth on us like clouds showering rain drops. These winds are the generators (of the world) like sacred rites rich in offerings; I have not been able to praise these groups of cloud-bearing winds adequately worth their honour and worth their glory. 1

श्रिये मर्यासो अङ्गीरः कृष्णत सुमार्तन् न पृथीरति धयः ।
 दिवस्पुत्रास पन्ता न येतिर आदित्यामन्ते अक्रा न वावृधुः ॥२॥
 प्र ये दिवः पृथिव्या न वर्हणा त्मना रिरिचे अभ्राज्ञ मयः ।
 पाजस्वन्तो न वीराः पनस्यवो रिशार्दसो न मर्या अभिर्यवः ॥३॥
 युष्माकं बुध्रे अपां न यामनि विधुर्यति न मही श्रधुर्यति ।
 विश्वस्पुयज्ञो अर्वागयं सु वः प्रयस्वन्तो न सत्राच आ गत ॥४॥
 युयं ध्रुवु प्रयुजो न रश्मिभिर्ज्योतिष्मन्तो न भामा व्युष्टिषु ।
 श्येनासो न स्वयंशसो रिशार्दसः प्रयासो न प्रसितासः परिप्रुषः ॥५॥
 प्र यद्गहध्वे मरुतः पराकायुयं महः संवरणस्य यस्वः ।
 विद्वानासो वसवो राध्यम्याराचिद्वेपेः सनुनयुयोत ॥६॥
 य उदधिं यज्ञे अध्वरेष्ठा मरुद्भ्यो न मानुषो ददाशत ।
 रेवत्स वयो दधते सुवीरं स देवानामपि गोपीधे अस्तु ॥७॥
 ते हि यज्ञेषु यज्ञियास ऊमा आदित्येन नाम्ना शंभविष्ठाः ।
 ते नोऽवन्तु रथतूर्मेनीषां महश्च यामन्नध्वरे चकानाः ॥८॥

sriyē mār्याso aṅgīr akri-
 uvata sumārtam nā pūrvir āti kshāpah | divās putrāsa ūtā
 nā yetira ādityāsas tē akra nā vāvṛidhuh || 2 || prā yē di-
 vāh prithivyā nā barhānā tmānā riricrē abhrān nā śūryah |
 pājasvanto nā virāh panasyāvo riśādaso nā mār्या abhidyā-
 vah || 3 || yusbmākam budhnē apām nā yāmani vithuryāti
 nā mabī gratharyāti | viśvāpsur yajñō arvāg ayām sū vah
 prāyasvanto nā satrāca ā gata || 4 || yūyām dhūrshū pra-
 yūjo nā rasmibhir jyōtishmanto nā bhāsā vyūshṭishu | sye-
 nāso nā svāyāso riśādasah pravāso nā prāsītāsah pari-
 prūshah || 5 || १० ||

prā yād vābadhve marutah parākād yūyām mahāh sam-
 vāraṇasya vās vah | vidānāso vasavo rādhyasyārāc cid dvē-
 shah sanutār yuyota || 6 || yā udrici yajñē adhvareshṭhā
 marūdbhyo nā mānusho dādāsat | revāt sā vāyo dadhate
 suvīraṁ sā devānām āpi gopīthē astu || 7 || tē hi yajñēshu
 yajñiyāsa ūmā ādityēna nāmna śambhaviṣṭhāh | tē no
 'vāntu rathatūr manishām mahāś ca yāmanu adhvarē ca-
 kānāh || 8 || ११ ||

These destructive cloudy winds make ornaments for their decoration. Even many hostile hosts working together cannot overcome the band of these winds. They, the moving sons of heaven, so often come but do not issue forth. These swift-going sons of Mother Eternity pass away (to our disappointment) before bursting forth. 2

They, by the grace of heaven and earth, emerge from their own person as the sun emerges from the clouds. They are desirous of praise like powerful heroes, and radiant like men, who overpower the wicked. 3

In your collision, as during the transit of rain waters, the earth is not shaken. She is not shattered. (O cloud-bearing winds), this manifold worship honours you; may you come all united, laden with nourishing food. 4

You move along like horses harnessed to the chariot-pole with reins; at the break of dawn, you are endowed with radiance like the luminaries (of heaven). You are like hawks, like the destroyers of foes, and desirous of renown; you cover the ground like travellers, and move everywhere. 5

When, O cloud-bearing winds, Lords of riches, you come from distance, then, O distributor of abundant, desirable coveted wealth, you scatter afar our concealed foes. 6

The worshipper, engaged in worship at the sacrificial place, brings oblations to the cloud-bearing winds, he enjoys food with riches, and as a blessing, has male progeny. May he be present at places where natural powers enjoy the elixir of divine love. 7

May those protecting divines, who cherish to be worshipped at the sacred places of honour, and who under various solar names are the bestowers of food and fortune, come speedily on their speedy chariots to protect our praises and sacrifices. 8

(७८) अष्टममनितमं मृतम

(१-८) अष्टममनितमं मृतम आर्गः मृतमग्निर्ज्योतिः । मन्तो देवताः । (१, १-४, ८) प्रथमाकृतीया-
वतुर्धर्ममीनायुषां भित्तुः । (५-७) द्वितीयायाः पञ्चम्यादित्यस्य च वगती प्रवृत्ती ।

॥ १ ॥

विप्रांसो न मन्मभिः स्वाध्वो देवाव्योऽ न यज्ञैः स्वप्नसः ।
 राजानो न चित्राः सुसंदृशः क्षितीनां न मयी अरेपसः ॥१॥
 अमिर्न ये भ्राजस्ता रुक्मवक्षसो वातासो न स्वयुजः सयजंतयः ।
 प्रज्ञातारो न ज्येष्ठाः सुनीतयः सुशर्मणो न सोमा कृतं यते ॥२॥
 वातासो न ये धुनयो जिगन्तवोऽग्नीनां न जिह्वा विरोकिणः ।
 वर्मेष्वन्तो न योधाः शिमीवन्तः पितॄणां न शंसाः सुरातयः ॥३॥
 रथानां न येऽराः सनाभयो जिगीवांसो न शरा अभिर्यवः ।
 वरेयवो न मयी घृतप्रुषोऽभिस्वतारो अर्कं न सुदुर्मः ॥४॥
 अश्वांसो न ये ज्येष्ठांस आशवो दिक्षिषवो न रुष्यः सुदानवः ।
 आपो न निष्कुरुदभिर्जिगन्तवो विश्वरूपा अङ्गिरसो न सामभिः ॥५॥

78.

Vīprāso nā manmabhiḥ svādhyo devāvyo nā yajñaiḥ
 svāpnasah | rājāno nā citrāḥ susaṁdrīṣaḥ kṣhitīnām nā
 mār्या arepāsah || 1 || agnir nā yé bhrājasā rukmāvaksasah
 vātāso nā svayújah sadyāntayah | prajñātāro nā jyēśthāḥ
 sunītayah susārmāṇo nā sōmā ritam yaté || 2 || vātāso nā
 yé-dhūnayo jigatnāvo 'gninām nā jihvā virokīṇaḥ | vār-
 manvanto nā yodhāḥ śimivantaḥ pitṛīnām nā śāśasāh surā-
 tāyah || 3 || rāthānām nā yé 'rāḥ sánābhayo jigivāṁso nā
 śūrā abhīdyavaḥ | vareyāvo nā mār्या ghṛitaprūṣho 'bhi-
 svartāro arkam nā sushtūbhah || 4 || āsvāso nā yé jyēśthāsa
 āśāvo didbīshāvo nā rathyāḥ sudānavah | āpo nā nim-
 naír udābbhir jigatnāvo viśvárūpā āṅgirasas nā sāmabhiḥ
 || 5 || 12 ||

They (the warriors) are like scholars, sanctified by pious praises; they are institutors of holy rites, and performers of divine works. They are decked with various ornaments, and full of splendour like kings; they are devoid of sin like men who are lords of homes. 1

They (the brave soldiers) are like fire, endowed with splendour, who have shining ornaments upon their breasts, and who like the winds are self-yoked, swift-moving. They are like extremely wise, venerable and able guides. They are the givers of delight like the moon (or divine elixir). May you come to the worshipper, engaged in sacrifice. 2

They (the illustrious warriors) are like the winds, and cause the wicked to tremble. They move swiftly to give aid; they blaze like the flames of fires. They are the achievers of heroic deeds like warriors, clad in golden armours and like our praise — worthy ancestors; they are bounteous donors. 3

They are united to a common centre like the spokes of the wheels of chariots. They are brilliant like victorious heroes, sprinkling water like benevolent men, and sweet-voiced like men who recite praise. 4

They are most excellent and swift like the noblest steeds; they are magnificent like the possessors of wealth; they are like rivers falling down from a height. They are well-versed in all disciplines of knowledge, modest and humble. 5

॥१३॥ ग्रावाणो न सूरयः सिन्धुमातर आदर्दिरासो अद्रयो न विश्वहा ।
 शिशूला न क्रीळयः सुमातरो महाग्रामो न यामन्नुत त्विषा ॥६॥
 उपसां न केतवोऽध्वर्युर्यः शुभ्यवो नाञ्जिमिर्व्यभितन् ।
 सिन्धवो न ययियो भ्राजदृष्टयः परावतो न योजनानि ममिरे ॥७॥
 सुभागाज्ञो देवाः कृणुता सुरनान्सान्तस्तोतृन्मरुतो वावृधानाः ।
 अधि स्तोत्रस्य सख्यस्य गात सनादि वो रत्नधेयानि सन्ति ॥८॥

grāvāṇo ná sūráyaḥ síndhumātara ādardirāso ádrayo ná
 viṣvāhā | śiṣūlā ná krīḷayaḥ sumātáro mahāgrāmó ná yā-
 mann utá tvishā || 6 || ushásāṁ ná ketávo 'dhvarasrīyaḥ śu-
 bhamyávo nāñjībhīr vy āṣvitan | síndhavo ná yayīyo bhrā-
 jadriṣṭayaḥ parāváto ná yójanāni mamire || 7 || subhāgān
 no devāḥ kṛiṇutā surátnān asmān stotrīn maruto vāvṛidhā-
 nāḥ | ádhi stotrāsya sakhyāsya gāta sanád dhī vo ratna-
 dhéyāni sánti || 8 || 13 ||

(७९) एकोनाशीतितमं सूक्तम्

(१-७) सप्तमस्यास्य सूक्तस्य लोपीको वैश्वानरो धामिर्वाङ्ममरो सतिर्वा क्रपिः । अग्निर्वैवता । विष्णुर्ऋतः ॥

॥१४॥ अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विष्टु ।
 नाना हनु विष्टुते सं भरेते असिन्वती वप्सती भूपेतः ॥१॥
 गुहा शिरो निहितमृधगक्षी असिन्वन्नति जिह्या वनानि ।
 अत्राप्यसे पङ्क्तिः सं भरन्त्युत्तानहस्ता नमसाधि विष्टु ॥२॥
 प्र मातुः प्रतरं गुह्यमिच्छन्कुमारो न वीरुधः सर्पदुर्वीः ।
 सुसं न पक्वमविदच्छुचन्तं रिरिह्वांसं रिप उपस्थे अन्तः ॥३॥

79.

Āpaśyam asya maható mahitvām āmartyasya mārtyāsu
 vikshú | nānā bānū vībhṛite sām bharete āsinvatī bāpsatī
 bhūry attāḥ || 1 || gūhā śīro nīhitam ṛidhag akshī āsinvann
 atti jīhvāyā vānāni | ātrāṇy asmai padbhīḥ sām bharanty
 uttānāhastā nāmasādhi vikshú || 2 || prā mātūḥ pratarām gūh-
 yam ichān kumāró ná vīrūdhāḥ sarpad urvīḥ | sasām ná
 pākṣām avidac chucūntaṁ ririhvānsaṁ ripā upásthe antāḥ
 || 3 ||

Born from the flowing streams, they (soldiers of an army) are like clouds which send forth moisture, they destroy enemies like destructive thunderbolts; they are sons of a beauteous dame. They are like sportive infants endowed with splendour; and they are like a great crowd of men in a procession. 6

They are radiant at the place of worship like the rays of the dawn; they shine with their ornaments like those expectant of good fortune; they are swift-moving like rivers, speeding on, as if glittering with their spears. From far away, they measure out the distances, like mares who have journeyed afar. 7

O divine heroes of army, magnified by our praise, may you give us happiness and make us prosperous and opulent. May you come to this friendly laudation. From times immemorial, you have been bestowing riches upon us. 8

79

I behold the might of the adorable fire divine, who is immortal in the hearts of mortal beings; his two regions (the jaws) are divided asunder but when shut together, they devour without masticating all that becomes his fuel. 1

His head is deposited in a cavern; his eyes are wide apart; with his tongue he devours the wood without masticating; the pious sages, approaching on foot, reverently offer him oblations amongst the people and pay homage with uplifted hands. 2

Seeking as it were the mother's secret bosom, he, like a child creeps on through wide-spread bushes. He finds the tree shining like ripe grain, upon the lap of the earth; he kisses and licks them deep within the earth's recesses. 3

तद्धामृतं रोदसी प्र ब्रवीमि जायमानो मातरा गमो अस्ति ।
 नाहं देवस्य मर्त्यैश्चिकेतामिरुक्त्वा विचेताः स प्रचेताः ॥४॥
 यो अस्मा अन्नं तृष्वाद्दधात्याज्यैर्धृतेर्जुहोति पुष्यति ।
 तस्यै सहस्रमक्षमिवि चक्षेऽग्ने विश्वतः प्रत्यक्षसि त्वम् ॥५॥
 किं देवेषु त्यज एनश्चकुर्यामि पृच्छामि नु त्वामविद्वान् ।
 अक्रीलन्क्रीलन्हरित्तवेऽदन्वि पर्वशश्चकर्त्त गामिवासिः ॥६॥
 विषूचो अश्वान्युयुजे वनेजा ऋजीतिभी रशुनामिर्गमीतान् ।
 चक्षदे मित्रो वसुमिः सुजातः समानृधे पर्वभिर्वावृधानः ॥७॥

tād vām rītām rodasi prā bravīmi jāyamāno mātārā
 gārbho atti | nāhām devāsya mārtyas ciketāgnir āṅgā vice-
 tāh sā prācetāh ॥ 4 ॥ yó asmā ánnam trīshv ādādābāty ājya-
 ir ghrītaś juhōti pūshyati | tāsmai sahásram akshábhīr ví
 cakshé 'gne viśvātāh pratyāññ āsi tvām ॥ 5 ॥ kíṃ devéshu
 tyāja énaś cakarthāgne prichāmi nú tvām ávidvān | ákrīlan
 krīlan hárir áttave 'dān ví parvasās cakarta gām ivāśh
 ॥ 6 ॥ víshūco áśvān yuyuje vanejá ṛjītibhī rāṣanābhīr grī-
 bhītān | cakshadé mitró vásubhīh sūjātāh sām ānṛidhe pār-
 vabhir vāvṛidhānāh ॥ 7 ॥ ॥

(८०) अशीतिमं सूक्तम्

(१-७) तत्तर्कस्यास्य सूक्तस्य सौपीथ्यो वैश्वानरो वाजिर्वायमग्नेः सप्तभिः ऋषिभिः । अश्विनोऽश्विनः । विष्णुः ।

॥५॥ अग्निः सप्तं वाजमरं ददात्यमिर्वीरं श्रुत्य कर्मनिष्ठाम् ।
 अग्नी रोदसी वि चरत्समञ्जसमिर्नारी वीरकुक्षिं पुरंधिम् ॥१॥

80.

Agnih sāptim vājanibharīm dadāty agnir virīm śrūtyam
 karmanishṭhām | agni rodasi ví charat samañjām agnir vā-
 rīm virākukshim pūrandhim ॥ 1 ॥

This bare truth, I declare unto you, O heaven and earth, the infant devours his parents; I, who am a mortal, know not the condition of the divine fire, but, O Lord of universe, he is discriminating; he is exceedingly wise. 4

The one, who quickly offers him food, makes oblations to him with dripping divine elixir, and delights him with food; looks upon him with a thousand eyes; O fire divine, you are present every-where. 5

What wrathful act, what sin have you committed among the divines? Being ignorant, I ask you, O fire-divine, sporting and yet not-sporting, golden-hued, eating what is to be eaten, you cut your food without teeth into pieces as the knife cuts up the cattle. 6

Born in the woods, he harnesses his steeds (the flames), which move in all directions, and holds them with reins that glitter. Augmented by bright-rays, he, the friend of all, distributes wealth. He grows in strength nourished with logs of wood. 7

The adorable Lord provides (to the mortal man), the ever-in-action breathing complex and the speedy mind. He gives to His devotee a valiant son, renowned and assiduous in rendering sacred services to the society. The adorable Lord travels (or permeates through) beautifying heaven and earth. The adorable Lord blesses a woman with an offspring and motherly intelligence. 1

अग्नेरग्रसः समिदस्तु भद्राग्निर्मही रोदसी आ विवेश ।
 अग्नेरेकं चोदयत्समत्समिर्वृत्राणि दयते पुरुणि ॥२॥
 अग्निर्हृ त्वं जरतः कर्णमावाग्निरद्भ्यो निरदहृज्जृम्भम् ।
 अग्निरत्रिं घर्म उरुष्यदन्तरिन्मृमेधं प्रजयास्त्रजत्सम ॥३॥
 अग्निर्द्वारविणं वीरपेशा अग्निर्ऋषिं यः सहस्रा सुनोति ।
 अग्निर्विवि हव्यमा ततन्नामैर्धामानि विभृता पुरुत्रा ॥४॥
 अग्निमुक्थैर्ऋषयो वि ह्वयन्तेऽग्निं नरो यामनि बाधितासः ।
 अग्निं वयो अन्तरिक्षे पतन्तोऽग्निः सहस्रा परि याति गोनाम् ॥५॥
 अग्निं विश ईळते मानुषीर्या अग्निं मनुषो नहुषो वि जाताः ।
 अग्निर्गान्धर्वी पृथ्यामृतस्याग्नेर्गव्यूतिर्धृत आ निषत्ता ॥६॥

agnér āpnasah samid
 astu bhadragñir mahī rōdasi ā viveṣa | agñir ékaṃ coda-
 yat samátśv agñir vṛitrāṇi dayate purāṇi || 2 || agñir ha-
 tyām jārataḥ kārṇam āvāgnir adbhīyo nīr adabaj jārūtham |
 agñir ātrim gharṇā uruṣhyad antār agñir nṛimēdham pra-
 jāyāsrijat sām || 3 || agñir dād drāviṇam vīrāpeṣā agñir ṛ-
 śhim yāḥ sahāsrā sanōti | agñir divi havyām ā tatānāgnér
 dhāmāni vibhṛitā purutrā || 4 || agnīm ukthair ṛśhayaḥ vī-
 hvayante 'gnīm nāro yāmani bādhitāsah | agñiḥ vāyo antā-
 rikaḥ pātanto 'gnīḥ sahāsrā pari yāti gōnam || 5 || agñiḥ
 viśa īlate mānuṣhīr yā agnīm mānuṣho nāhuṣho vī jātāḥ |
 agñir gāndhārvīm pṛthyām ṛtīśyāgnér gāv्यूतिर् gṛhitā ā
 niṣhattā || 6 ||

May the system of award of justice according to merits, introduced by the efficient adorable Lord, be auspicious. The adorable Lord has penetrated the vast heaven and earth. The adorable Lord alone inspires the devotee to succeed in the conflicts of life. The adorable Lord assists us in destroying our numerous enemies (the vicious tendencies). 2

The adorable Lord, verily, protects the worshipper, and gives ears to his prayers and listens to his praises. He consumes an infidel with His flames. The adorable Lord rescues His enlightened devotee free from triple bonds of distress, when caught in hot fissures. Again, the same adorable Lord furnishes a couple aspiring for children with progeny. 3

The adorable Lord, sending forth His flames of grace, bestows wealth. The adorable Lord provides to the great seer a worthy intelligent disciple, and blesses the preceptor with a thousand cows, the spiritual thoughts. Our Lord, the fire divine, spreads the oblations across the entire heaven. (Though formless), His forms are manifested all over (in His divine art). 4

The seers (and persons of great wisdom) have been variously invoking the adorable Lord, the fire divine; men, when hard-pressed in the struggles of life, invoke the same adorable Lord; the birds flying in mid-heaven invoke the same Lord; The adorable Lord circumambulates thousands of cattle (or thousands of the divine verses of the Vedic lore). 5

Men who are born in the mortal human frame praise the adorable Lord. So do the men descended from the noble traditions of venerable fore-fathers. The adorable Lord listens to the voice of an invoker treading on the path of a virtuous life. The path of life prescribed by adorable Lord for us is all along blessed with His loving kindness and affection everywhere in the energized activities (i.e. the energy-rich butter). 6

अमये ब्रह्म ऋग्वस्ततश्चुरमि महामवोचामा सुवृक्तिम् ।
अमे प्राव जरितारं यविष्ठाभे महि ब्रविणमा यजस्व ॥७॥

agnāye brāhma rībhāvas tatakshur āgnīm ma-
bām avocāmā suvṛiktīm | āgne prāva jaritāraṃ yaviṣṭhāgne
māhi drāviṇam ā yajasva || 7 || 15 ||

(८१) एकस्तीक्ष्णं सूक्तम्

(१-७) तत्तत्तस्यास्य सूक्तस्य भौवनो विश्वकर्मा ऋषिः । विश्वकर्मा देवता । (१, १-७) प्रथमवर्चस्तुलीयादिपञ्चानाञ्च
त्रिपुर, (२) द्वितीयायाश्च त्रिपुरा त्रिपुर उन्वली ।

॥१॥ य इमा विश्वा भुवनानि जुह्वहिर्होता न्यसीदत्पिता नः ।
स आशिषा ब्रविणमिच्छमानः प्रथमच्छद्वरौ आ विवेश ॥१॥
किं स्विदासीदधिष्ठानमारम्भं कतमत्स्वित्कुर्यासीत् ।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥२॥
विश्वतश्चक्षुरत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
स बाहुभ्यां धमति सं पतत्रैर्यावाभूमी जनयन्नेव एकः ॥३॥
किं स्विहनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भवानि धारयन् ॥४॥

81.

Yā imā viśva bhūvanāni jūhvad rīshir hōtā ny āsīdat
pitā nah | sá āśishā drāviṇam ībhāmānaḥ prathamachād
āvarāḥ ā viveṣa || 1 || kīm svid āsīt adhibhūvanam ārambha-
naṃ katamāt svid kathāsīt | yāto bhūmiṃ janāyan viśvā-
karma vī dyāni aūrṇou mahinā viśvācākshāḥ || 2 || viśvā-
tacakshur utā viśvātomukho viśvātobāhur utā viśvātaspat |
sām bāhūbhyaṃ dhāmati sām pātatrair dyāvābhūmī janā-
yan devā ēkaḥ || 3 || kīm svid vānaṃ kā u sá vṛikshā āsa
yāto dyāvāpṛithivī nishṭatakshūḥ | mānīṣiṇo mānasā pri-
chātéd u tād yād adhyātishṭhad bhūvanāni dhārayan || 4 ||

The god-fearing poets have composed poems of praise for the adorable Lord; we have also recited verses in praise to the mighty adorable Lord. O adorable Lord, in your youngest form as the fire divine, may you protect your worshipper; may you bestow upon him your abundant spiritual wealth. 7

81

The Lord, the seer, the sacrificer and the father of the universe sits resolute and detached after completing the creation. On His own, being the artificer of all, He enters the subsequent creation also as He does the earlier ones. 1

What sets the place to stand on, what becomes the material with which to work; and what has been the process by which the universal architect, seeing all, creates the earth and creates the heaven with His might? 2

Having eyes all around, mouths all around, arms all around and feet all around, the Lord alone, while creating this heaven and earth forges them into an order with His winged arms. 3

Which is that forest and which is the tree from which the heaven and the earth were carved out? O thinkers, inquire within your mind, what the pedestal is on which He stands while holding the three worlds. 4

या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मभुतेमा ।
 शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥५॥
 विश्वकर्मन्हुविषा वावृधानः स्वयं यजस्व पृथिवीमुत धाम् ।
 मुह्यन्त्वन्ये अभितो जनांस इहासाकं मघवा सूरिरस्तु ॥६॥
 वाचस्पतिं विश्वकर्माणमुतये मनोजुवं वाजे अद्या हुवेम ।
 स नो विश्वानि हवनानि जोषद्विश्वशम्भुरवेसे साधुकर्मा ॥७॥

yā te dhāmāni paramāṇi yāvamā yā madhyamā viṣvakar-
 manni utemā | śikshā sākhibhyo havishi svadhāvaḥ svayām
 yajasva tanvaṇi vṛidhānāḥ || 5 || viṣvakarman havishā vāvri-
 dhānāḥ svayām yajasva prithivīm utā dyām | mūhyantv
 anye abhito janāsa ihāsmākaṁ maghāvā sūrīr astu || 6 ||
 vācās pātiṁ viṣvākarmāṇam ūtāye manojāvaṁ vāje adyā
 huvema | sā no viśvāni hāvanāni joṣad viśvaśambhūr āvase
 sādḥukarmā || 7 || 16 ||

(८२) दशमीतितमं सूक्तम्

(१-७) सप्तर्षेभ्योऽयं सूक्तस्य मंत्रो विष्वक्कर्मा ऋषिः । विष्वक्कर्मा देवता । त्रिपुर कर्मः ।

॥ १ ॥ चक्षुषः पिता मनसा हि धीरो घृतमेने अजनमन्नमाने ।
 यदेदन्ता अददहन्त पूर्वं आदिद्यावापृथिवी अत्रयेताम् ॥१॥
 विश्वकर्मा विमन्ता आदिद्यावा धाता विधाता परमोत संदक् ।
 तेषामिष्टानि समिषा भदन्ति यत्रा सप्तऋषीन्पुर एकमाहुः ॥२॥

82.

Cākshushaḥ pitā mānasā hī dhīro ghrītām ene ajanan
 nānnamāne | yadéd āntā ādadrīhanta pūrva ād tā dyāvā-
 prithivī aprathetām || 1 || viṣvākarmā vīmanā ād vībhāyā
 dhātā vidhātā paramōtā samīdrik | tēshām iṣhāni sām iṣhā
 madanti yātrā saptaṛishīn parā ēkam āhūḥ || 2 ||

O universal architect, O Lord of material prosperity, whichever your these highest, lowest and even the middlemost abodes are, may you grant these to our friends, who offer oblations. May you yourself perform the sacrifice for the growth of the body which we call as yours (i.e. the universe). 5

O universal architect, exalted by offerings, may you yourself perform sacrifice for this earth as well as for heaven; may our enemies all around be stupefied and may the bounteous Lord be our guide here. 6

Today we invoke for protection the resplendent Lord, the lord of speech, the universal architect quick as mind. May He hear our all the calls for protection; He bestows bliss on all and is the best mechanic. 7

82

Protector of vision, with a resolute mind created these two (heaven and earth), out of the causal plasma. First He fastened their ends firmly, specified their boundaries, and later on heaven and earth were extended. 1

The universal architect (the self) is of supra-intellect, all-pervading, the sustainer, the creator, superb, and supreme observer. In him, all the sensual desires are fed with proper nourishment. They call him as one and supreme beyond the seven seers (i.e. five sense organs of sight, hearing, smell, taste and touch, and mind and intellect). 2

यो नः पिता जनिता यो विधाता धामानि वेदु भुवनानि विश्वा ।
 यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्युन्या ॥३॥
 त आयजन्त द्रविणं समस्मा ऋषयः पूर्वे जरितारो न भुना ।
 असूतं सूतं रजसि निषत्ते ये भूतानि समकृष्वस्त्रिमानि ॥४॥
 परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
 कं स्विद्रभं प्रथमं दध्न आपो यत्र देवाः समर्पश्यन्त विश्वे ॥५॥

तमिद्रभं प्रथमं दध्न आपो यत्र देवाः समर्गच्छन्त विश्वे ।
 अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्युः ॥६॥
 न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।
 नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासंश्चरन्ति ॥७॥

yó naḥ pitá
 janitá yó vidhātá dhāmāni véda bhúvanāni viśvā | yó devā-
 nām nāmadhā éka evá tām samprasṇāni bhúvanā yanty
 anyā ॥ 3 ॥ tā āyajanta dráviṇam sám asmā řishayaḥ pūrve
 jaritāro ná bhūná | asūrte sūrte rájasi nishatté yé bhūtāni
 samákrinvann imāni ॥ 4 ॥ paró divá pará ená pṛithivyā paró
 devébbhir ásurair yád ásti | kām svid gárbbham prathamām
 dadhra ápo yātra devāḥ samápaśyanta viśve ॥ 5 ॥

tām id
 gárbbham prathamām dadhra ápo yātra devāḥ samágachanta
 viśve | ajásya nábhāv ádhy ékam árpitam yásmiṇ viśvāni
 bhúyanāni tasthūḥ ॥ 6 ॥ ná tām vidātha yá imā jajānānyád
 yushmákam ántaram babbhūva | nihareṇa prāvṛitā jálpyā cā-
 sutṛipa ukthaśāsaś caranti ॥ 7 ॥ 17 ॥

He is our father, our begetter, our creator, and knows all the beings and their abodes. He is the name-giver of Nature's bounties, and yet He, though known by names of various divinities; is one; all other beings approach Him with inquisitiveness. 3

The ancient seers (Nature's forces), as in the previous creation so in the present also, adorn (with beauty and charm) every being in the abstract and concrete (animate and inanimate) world. They are the praisers in the sacrifice of cosmic creation and all the elementary units for the purpose are born of them. 4

Beyond the sky, beyond the earth and beyond good and evil, what is that germ which the waters receive in the beginning of every creation wherein the ancient enlightened ones see the universe in the form of an embryo. 5

These are the cosmic waters which receive the first or primeval germ, wherein all the bounties of Nature participate. This one is placed on the navel of that one who is never born and in whom all the beings abide. 6

You do not know Him who creates all these beings; He is different from you and resides in you. Unwrapped in the mist (i.e. ignorance), stammering nonsense, the verbal reciters of the holy texts wander satisfying their earthly desires (without caring to know the Reality). 7

(८३) मन्थीतितमं सूक्तम्

(१-७) सप्तम्यास्य सूक्तस्य तापसो मन्थुर्जनिः । मन्थुर्देवता । (१) प्रथमर्षो अगती,

(२-७) द्वितीयादिषण्णाञ्च त्रिष्टुप् छन्दसी ॥

॥ ८३ ॥

यस्तै मन्थोऽविधद्वज्र सायक सह ओजः पुण्यति विश्वमानुषक् ।
 साह्याम दासमार्यं त्वया युजा सहस्कृतेन सहसा सहस्वता ॥१॥
 मन्थुरिन्द्रो मन्थुरेवास देवो मन्थुर्होता वरुणो जातवेदाः ।
 मन्थु विश्व ईळते मानुषीर्याः पाहि नो मन्थो तपसा सजोषाः ॥२॥
 अभीहि मन्थो तवसस्तवीयान्तपसा युजा वि जहि शत्रून् ।
 अमित्रहा वृत्रहा दस्युहा च विश्वा वसुन्या भरा त्वं नः ॥३॥
 त्वं हि मन्थो अभिमूल्योजाः स्वयंमूर्धामो अभिमातिपाहः ।
 विश्वचर्षणिः सङ्हरिः सहावानस्मास्वोजः पृतनासु धेहि ॥४॥
 अभागः सन्नप परेतो अस्मि तव कृत्वा तविषस्य प्रचेतः ।
 तं त्वा मन्थो अकृतुर्जिहीष्वाहं स्वा तनूर्बलदेयाय मेहि ॥५॥
 अयं ते अस्म्युप मेघर्वाद् प्रतीचीनः सङ्गरे विश्वधायः ।
 मन्थो वज्रिभ्रमि मामा ववृत्स्व हनाव दस्यूरुत बोध्यपे ॥६॥

83.

Yās te manyó 'vidhad vajra sāyaka sāha ójah pushyati
 víśvāṃ ānushák | sāhyāma dāsam āryam tvāyā yujā sā-
 baskritena sāhasā sāhasvatā || 1 || manyúr indro manyúr
 evāsa devó manyúr hótā vārūṇo jātāvedāḥ | manyúm viśa
 ilate mánushīr yāḥ pāhī no mahyo tāpasā sajóshāḥ || 2 ||
 abhīhi manyo tavāsas táviyān tāpasā yujā ví jahi śātrūn |
 amitrahā vṛitrahā dasyuhā ca víśvā vāsūny á bharā tvām
 nah || 3 || tvām hí manyo abhíbhūtyojāḥ svayambhūr bhāmo
 abhimātishahāḥ | víśvācarshaṇīḥ sáhuriḥ sáhāvān asmāsv
 ójah prītanāsu dhehi || 4 || abhāgāḥ sánn āpa páreto asmi
 táva krátvā tavishásya pracetaḥ | táṃ tvā manyo akratúr
 jīhīṣāhām svā tanúr baladéyāya méhi || 5 || ayām te asmy
 ūpa méhy arvān pratīcināḥ sahure víśvadhāyah | mányo
 vajrin abhī mām á vavṛitsva hánāva dásyūñr utá bodhy
 āpēḥ || 6 ||

He who pays homage to you, O divine wrath, the thunderbolt, the destroyer of enemies, enjoys all might (the inner force), and strength (the physical force), the two combined. May the infidels and virtuous both be overcome by us with you, WRATH, as our ally, invigorating, strong and vigorous as you are. 1

WRATH, verily, is the personified resplendence; WRATH, verily, has been divine; WRATH, verily, is the personified ministering priest, i.e., the adorable fire divine; he is the personified omniscient lord of venerability; all the rational beings, known as men, sing the praises of the WRATH. O divine WRATH, may you protect us; come to us, well pleased, along with AUSTERITY personified. 2

O divine WRATH, the strongest among all who are strong, please come to us with AUSTERITY as your ally; please crush our enemies. You, verily, are the slayer of enemies, the slayer of our adversaries. Please do come to us to provide us with abundant riches. 3

O divine WRATH, you are possessed of the victory-winning strength; you are self-existent, irate, the crusher of hostile persons; you are the beholder of all — enduring and rigorous (or courageous). Please give us enough strength to succeed in battles of life. 4

O WRATH, the sage, the powerful, I have been avoiding you in my worship, with the result, that I have retreated (allowing a victory to my foes); I have been angry with you, and hence, I have not been worshipping you. Still, O WRATH, you are a part of my body; please come to me to give me strength. 5

I am, verily, yours; come to me; please advance towards me; turn towards me. O WRATH, resister of foes, and sustainer of all. O WRATH, the bearer of thunderbolt, come up to me. I take you as my kinsman. Let both of us together slay the infidels. 6

अभि प्रेहि दक्षिणतो भवा मेऽधा वृत्राणि जङ्घनाव भूरि ।
जुहोमि ते धरुणं मध्वो अग्रमुभा उपांशु प्रथमा पिबाव ॥७॥

abhi préhi dakshinató bhavā mé 'dhā vṛitrāṇi
jaṅghanāva bhūri | juhómi te dharuṇam mādhuvo ágram
ubhá upāṁśu prathamā pibāva || 7 || 18 ||

(८४) ऋतुसंज्ञितं सूक्तम्

(१-७) सप्तर्षेऽस्यास्य सूक्तस्य तापसो मन्युर्कपि । मन्युर्वेता । (१-४) प्रथमादित्यस्य विदुः ।

(४-७) ऋतुर्प्रादित्यस्य तापसो वसिष्ठा इत्युक्तेः ॥

॥१॥ त्वया मन्यो सरथमारुजन्तो हर्षमाणासो धृषिता मरुत्वः ।
निग्मेषव आयुधा संशिशाना अभि प्र यन्तु नरो अग्निरूपाः ॥१॥
अग्निरिव मन्यो त्विषितः सहस्व सेनानीनः सहुरे हुत एधि ।
हत्वाय शत्रुन्वि भजस्व वेद ओजो मिमानो वि मृधो नुदस्व ॥२॥
सहस्व मन्यो अभिमातिमस्मे रुजन्मृणन्प्रमृणन्प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा रुरुधे वशी वशी नयस एकज त्वम् ॥३॥
एको बहुनामसि मन्यवीळितो विद्विषिं युधये सं शिशधि ।
अकृतरुक्कया युजा वयं द्युमन्तं घोषं विजयाय कृष्महे ॥४॥
विजेषकृदिन्द्र इवानवब्रवोऽस्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि विद्या तमुत्सं यत आबभूथ ॥५॥

84.

Tvāya manyo sarātham arujānto hārshamaṇāso dhṛi-
shītā marutvah | tigmeśhava āyudhā saṁśiṣānā abhi prā-
yantu nāro agnirūpāḥ || 1 || agnir iva manyo tvishitāḥ sa-
hasva senānīn nah sahure hūtā edhi | hatvāya śātrūn vi-
bhajasva véda ójo mīmāno ví mṛidho nudasva || 2 || śahasva
manyō abhimātim asmé rujān mṛiṇān pramṛiṇān préhi śāt-
rūn | ugrāni te pájo nanv ā rurudhre vaśi vāśaṇi nayasa
ekaja tvām || 3 || éko bahūnāsi manyav iṣitō viṣam-viṣaṇi
yudhāye sām śiṣādhi | ākṛittaruk tvāyā yujā vayām dyu-
māntam ghōsham vijayāya kṛiṣmahe || 4 || vijeshakṛid indra
ivānavabravō 'smākaṁ manyo adhipā bhavehā | priyam te
nāma sahure gṛiṇīmasi vidmā tāṁ utsam yāta ābabhūtha.
|| 5 ||

(O WRATH), please come to me, and be on my right side. Both of us combined shall slay the host of foes. I am offering to you the best homage of mine, the best elixir, the sustainer. Come to me, and both of us shall drink and enjoy (this exhilarating elixir) in privacy. 7

84

May the leader of battle, wearing the form of fire, ascending the same chariot with you, O WRATH, who are accompanied by soldiers, proceed to battle-field, advancing, exulting, indignant, armed with sharp arrows, and whetting their weapons. 1

O WRATH, blazing like fire, please over-throw our enemies, and come to help us as our general, enduring and courageous, when invoked by us in battle. Having crushed our enemies, please distribute their treasures amongst us. Please grant us strength to enable us to scatter our foes. 2

O WRATH, overthrow our assailant; advance against our adversaries; wound them; kill them and kill to the last one who is there to resist your attack, fierce and mighty? You can alone subdue them, without taking help from a companion. Inflicting a defeat on them, you bring them to complete subjugation. 3

O WRATH, you have a reputation of conquering a host of rivals single-handed. Please infuse in us also the enthusiasm of fighting against all men. As long as you, of unshorn radiance, are with us as an ally, we shall raise our loud shout for victory with all confidence. 4

O WRATH, in securing victory, you are like a mighty resplendent king, irreproachable. Please be our protector on this occasion. O enduring one, we are chanting to you this acceptable praise. We know this to be the source whence you have become (so potent). 5

आभूत्या सहजा वज्र सायक सहो विभर्ष्यभिभूत उत्तरम् ।
 कत्वा नो मन्यो सह मेघेधि महाधनस्य पुरुहूत संसृजि ॥६॥
 संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।
 भियं दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम् ॥७॥

ābhūtyā sahajā vajra sāyaka sāho bibharshy abhibhūta
 ūttaram | krātvā no manyo sahā medy edhi mahādhanasya
 puruhūta saṁsṛjī || 6 || sāṁsṛiṣṭam dhānam ubhāyaṁ saṁ-
 ākṛitam asmābhyam dattāṁ vāruṇaḥ ca manyūḥ | bhīyaṁ
 dādhanā hṛdayeṣu śatṛavaḥ parajitāso āpa nī layantāni
 || 7 || 19 ||

[अथ सप्तमोऽनुश्लोकः]

(८५) पञ्चासीतितमं सूक्तम्

(१-४७) सप्तमत्वारिषादस्य सूक्तस्य सावित्री सूर्या अविष्ठा । (१-५) प्रथमादिपञ्चार्धा सोमः
 (५-१९) षष्ठ्याद्येकादशानां सूर्याविष्ठाः, (१७) सप्तदस्या देवाः, (१८) अष्टादस्याः सोमार्धौ, (१९)
 एकोनविंशत्याध्वन्वराः, (२०-२८) विंश्यादिनवानां नृणामासीत्याया विषादमन्त्राः, (२९-३०)
 'एकोनविंशतिर्विंशते' धृष्ट्यास्यविष्ठाविष्ठा, (३१) एकविंशत्या दम्पत्योर्यस्मिन्नासनम्,
 (३२-४७) द्वाविंशत्यादिषोडशानाम् सावित्री सूर्या देवताः । (१-१३, १५-१७, २२,
 २५, २८-३३, ३५, ३८-४२, ४५-४७) प्रथमादिषोडशार्धा पञ्चदस्यादितृप्तस्य
 द्वाविंशत्याविंशतेरष्टाविंशतिवृक्षदस्य पञ्चविंशत्या अष्टाविंशत्यादिपञ्चानां
 पञ्चमत्वारिषादितृप्तस्य धामनुष्टुप्, (१४, १९-२१, २३-२४, २९, ३१-
 ३७, ४४) चतुर्विंशत्या एकोनविंशत्यादितृप्तस्य त्रयोविंशत्यादितृप्तस्योः षड्विं-
 शत्याः षड्विंशतिसप्तविंशत्याध्वन्वराविंशत्याः त्रिष्टुप्, (१८, २७, ४३)
 अष्टादशीतमविंशतिनिषत्वारिशीनां ऋग्गी, (३४) चतुर्विंशत्या
 इतोऽहती इत्यादि ।

११०१

सत्येनोत्तमिता मूमिः सूर्येणोत्तमिता योः ।
 ऋतेनादित्यास्तिलुन्ति विवि सोमो अधि भ्रितः ॥१॥
 सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
 अथो नक्षत्राणामेषामुपस्थे सोम आर्हितः ॥२॥

85.

Satyēnōttabhītā bhūmih sūryēnōttabhītā dyāuḥ | ritēna-
 dityās tishṭhanti divī sómo ādhi śritāḥ || 1 || sómenadityā
 bālmah sómena prithivī mahī | ātho nākshatṛaṇāni eṣhām
 upasthe sóma āhitāḥ || 2 ||

You are a destructive thunderbolt, the subduer of enemies, twin-born with victory, and you possess a remarkable strength. O WRATH, be favourable to us in struggles. During the dread of a battle, you are the only help which can assuredly be invoked. 6

May the venerable Lord and his WRATH award as wealth of both kinds (material and spiritual), undivided, and exclusively our own. May, with your help, our enemies, who bear hatred and dread in their hearts, be overcome, and utterly annihilated. 7

85

Earth is upheld by truth; heaven is upheld by the sun; the solar regions are supported by eternal laws; the elixir of divine love is supreme in heaven. 1

By the elixir of divine love, the solar regions are strong; by the divine elixir, the earth is great; the divine elixir is stationed in the midst of all the constellations. 2

सोमं मन्यते पपिवान्यत्सपिपन्त्योर्षधिम् ।
 सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥३॥
 आच्छद्विधानैर्गुपितो बर्हतेः सोम रक्षितः ।
 ग्रावणामिच्छन्तिष्ठसि न ते अश्नाति पार्थिवः ॥४॥
 यत्त्वा देव प्रपिबन्ति तत् आ प्यायसे पुनः ।
 वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥५॥

॥३॥

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
 सूर्याया भद्रमिद्वसो गार्थयैति परिष्कृतम् ॥६॥
 चित्तिरा उपबर्हिणं चक्षुरा अभ्यञ्जनम् ।
 योर्मूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥७॥
 स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।
 सूर्याया अभिना वराभिरासीत्पुरोगवः ॥८॥
 सोमो वधूयुरभवदभिनस्तामुभा वरा ।
 सूर्या यत्पत्ये शंसन्ती मनसा सविताददात् ॥९॥

sómam manyate papiván yát sam-
 piṁshānty ōśadhim | sómam yám brahmaṇo vidūr nā tā-
 syaśnāti káś canā || 3 || āchādvidhānair gupitō bārhataih
 soma rakshitāḥ | grāvṇam ic chṛṇvān tiṣṭhasi nā te śnāti
 párthivah || 4 || yát tvā deva prapibanti tāta ā pyayase pū-
 nah | vāyūḥ sōmasya rakshitā sāmānam māsa ākrītiḥ
 || 5 || 20 ||

raibhy asīd anudēyī nārāṣaṁsī nyōcanī | sūryāya bhadrā-
 m id vāso gāthayaiti pariśikṛitam || 6 || cēttir a upabār-
 hanam cākshur ā abhyāñjanam | dyaūr bhūmih kōśa asit
 yāt āyāt sūryā pātim || 7 || stōmā asan pratidhāyah kurīram
 chānda opashḥ | sūryāya asvīnā varāṅguir asīt purogavāḥ
 || 8 || sōmo vadhyūr abhavad asvīnāstām ubhā varā | sūr-
 yām yāt pātye śaṁsantīm mānasa savitādadāt || 9 ||

He, who had drunk, thinks that the herb, which common men, crush and grind, is the divine elixir; but which the sages know to be really the elixir, no one tastes that. 3

O divine elixir, you are concealed by means of coverings, and protected by the vast cosmic tunes known as *Barhat Samans*. You abide listening to the sounds of cosmic vibrations; no terrestrial being can taste you. 4

When, O divine, they drink you, then you swell and thrive again; the cosmic wind is the guardian of this divine elixir; month is the one who shapes the years (*Soma*= the drink and moon both; *moon* and *month* are the allied terms). 5

Sacred Rk verses (*Raibhi*) become her (i.e. of the bride *Surya*, the daughter of the Sun) companion; and the praising verses (*Narasamsi*) become her ornaments, when the dawns' lovely dress is adored by sacred divine love (*Gatha*). 6

When Sun's daughter, the bride, goes to her husband, her loving mind becomes the pillow (of her couch), the eye becomes the collyrium; and heaven and earth become her chest of treasure. 7

Hymns (the *Stomas*) are the cross-bars (of the car); the *kurira* metre is the thong of the whip; the twin divines are groomsmen of the bride and fire divine becomes leader of the procession. 8

The young bachelor (*Soma*) desires to have a bride; the twin divines become the two groomsmen. The divine impeller (the *Savitir*, the Sun) gives away the bride, quite ripe in age, to the husband (*Soma*), with matured intelligence. 9

मनो अस्या अन आसीद्दयोरासीदुत च्छदिः ।
शुक्रावनद्वाहावाग्नां यदयात्सूर्या गृहम् ॥१०॥

॥११॥

ऋक्सामान्यामभिहितो गावो ते सामनावितः ।
श्रोत्रं ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥११॥
शुचीं ते चक्रे यात्या व्यानो अक्ष आह्नः ।
अनो मनस्वयं सूर्यारोहत्प्रयती पतिम् ॥१२॥
सूर्याया वहतुः प्रागात्सविता यमवावृजत ।
अघासु हन्यन्ते गावोऽर्जुन्योः पर्युक्षते ॥१३॥
यदक्षिणा पृच्छमानाययानं त्रिचक्रेण वहतुं सूर्यायाः ।
विश्वे देवा अनु तर्हामजानन्पुत्रः पितराववृणोत पूषा ॥१४॥
यदयातं शुभस्पती वरेयं सूर्यासुषे ।
कैकै चक्रं वामासीत्क देष्टार्य तस्यधुः ॥१५॥

mano

asyā āna āsīd dyaūr āsīd utā chadīḥ | śukrāv anadvāhav
astām yād āyāt sūryā gṛham ॥ 10 ॥ १ ॥

ṛiksāmābhyām abhīhitau gāvaḥ te sāmānāv itaḥ | śrō-
traṁ te cakre āstām divi pānthāḥ caracarāḥ ॥ 11 ॥ śūci te
cakre yātyā vyānō ākṣha āhataḥ | āno manasmayāṁ sūryā-
rohat prayatī patim ॥ 12 ॥ suryāyā vahatūḥ prāgat savitā
yām avāśrijat | aghāsu hanyante gāvo 'rjunyoḥ pāry nhyate
॥ 13 ॥ yād aśvinā prichāmanāv āyātām tricakreṇa vahatūṁ
sūryāyāḥ | viśve devā ānu tād vām ajānan putrāḥ pitārāv
avṛṇīta pūshā ॥ 14 ॥ yād āyātām śubhas pati vareyāṁ sūr-
yām ūpa | kvaikam cakrām vām āsīt kvā deshtrāya tastha-
thuḥ ॥ 15 ॥ २ ॥

The bride goes to her husband's home, her mind is her chariot, and heaven is her covering; the two shining (orbs) (i.e. the sun and moon) are the oxen that draw it. ¹⁰

These two oxen yoked by the *Rk* and the *Saman* verses march with one pace; the two chariot wheels are your oars; the path of ease and comfort is in the heaven. ¹¹

As she goes to her Lord, the pair of *Suci* (the pure) becomes the swift-moving wheels. The wind is the fastened axle there; the bride mounts the chariot of the Mind. ¹²

The bridal procession of the Sun's daughter, which the divine mother creator despatches, moves along; the oxen of the chariot are whipped along in the MAGHA constellations; she is taken to her husband's house in the ARJUNI (*Phalguna*) constellations. ¹³

When, O twin divines, you come in your three-wheeled car, soliciting the marriage of the bride, then all Nature's forces give their assent, and Pusan, the nourisher, your son, chooses you as his parents. ¹⁴

When, O lords of water, you come to the father (the impeller, the giver-away) to get the bride, (tell us) where is the one wheel of your car, where do you stand to make the gift? ¹⁵

॥११॥

इ ते चक्रे सूर्ये ब्रह्माणं ऋतुधा विदुः ।

अथैकं चक्रं यद्गृहा तदद्धातय इद्विदुः ॥१६॥

सूर्यायै देवेभ्यो मित्राय वरुणाय च ।

ये भूतस्य प्रचेतस इदं तेभ्योऽकरं नमः ॥१७॥

पूर्वापरं चरतो माययेतौ शिशु क्रीळन्तौ परि यातो अध्वरम् ।

विश्वान्यन्यो भुवनाभिचटं ऋतूरन्यो विदधन्नायते पुनः ॥१८॥

नवोनवो भवति जायमानोऽह्नां केतुरुपसमित्यग्रम् ।

भागं देवेभ्यो वि दधात्यायन्प्र चन्द्रमास्तिरते दीर्घमायुः ॥१९॥

सुकिंशुके शल्मलि विश्वरूपं हिरण्यवर्णं सुवृत्तं सुचक्रम् ।

आ रोह सूर्ये अमृतस्य लोकं स्योने पत्ये वहतुं कृणुष्व ॥२०॥

॥२१॥

उदीर्ष्वान्तः पतिवती ह्येदृषा विश्वावसुं नमसा गीर्भिरिष्टि ।

अन्यामिच्छ पितृषदं व्यक्तां स ते भागो जनुषा तस्य विद्धि ॥२१॥

dvé te cakré surye brahmāṇa ṛituthā viduḥ | áthaikaṁ
cakraṁ yád gṛha tād addhatāya id viduḥ || 16 || suryāyai
devēbhyo mitrāya varuṇāya ca | yé bhūtāsya prācetasa idāṁ
tēbhyo 'karaṁ nāmaḥ || 17 || pūrvaparāṁ carato māyāyai-
tāu śīṣi kṛiṇantan- 'pāri yato adhvarām | viśvany anyo bhū-
vanābhicāśṭa ṛitūr anyo vidādhaḥ jāyate pūnaḥ || 18 || nāvo
-navo bhavati jāyamanó 'hnaṁ ketūr uśāsām ety āgram |
bhagāṁ devēbhyo vi dadhātṛ ayān prā candramās tirate
dirghām āyuh || 19 || sukimsukāṁ śalmalīm viśvárūpaṁ hī-
raṇyavarṇaṁ suvṛitaṁ sucakraṁ | ā roha sūrye amṛitasya
lokāṁ syonām pātye vahatūṁ kṛiṇushva || 20 || ३॥

ūd irshvātaḥ pātivati hy eśhā viśvāvasuṁ nāmasā gīr-
bhīr iṣe | anyāṁ iccha pītṛiśādaṁ vyaktām sū te bhāgē ja-
nūśhā tāsya viddhi || 21 ||

O bride, the learned persons in their season know your two chariot wheels (the sun and moon); the other third wheel (the year) which is concealed, is known to those wise only who are aware of the highest truth. 16

I offer this adoration to the bride, to the divine powers, to the sun and the water, (and to all those) who are kind and considerate towards created worlds. 17

These two (the sun and moon), youthful and sportive, move in unison in close succession, and approach the place of cosmic sacrifice, one of them looks over all existing worlds, the other regulates the seasons and is born again and again. 18

He, born afresh, is new every day; as the manifester of days, he goes before the dawns; he distributes their portion to the divines as he goes; the moon prolongs the length of our existence. 19

O bride (sun's daughter), ascend the chariot, made of good *kimsuka* wood and of *salmali*. It is multiform, decorated with gold, well-covered, well-wheeled. May your world of married life have the happiness of the immortals. Make for your Lord a happy bridal journey. 20

Rise up from hence, for this damsel has a husband; I worship the rival lover with reverence and with hymns. May he seek for himself another maiden still dwelling in her father's house and decorated with ornaments; be sure, that is your portion. Accept it, since it has been assigned to you by birth. 21

उदीप्वातो विश्वावसो नमसेळामहे त्वा ।

अन्यामिच्छ प्रफुर्यं सं जायां पत्या सृज ॥२२॥

अनुक्षरा ऋजवः सन्तु पन्था येभिः सखायो यन्ति नो वरेयम् ।

समर्यमा मे भगो नो निनीयात्सं जास्पत्यं सुयर्ममस्तु देवाः ॥२३॥

प्र त्वा सुञामि वरुणस्य पाशायेन त्वाब्रधात्सविता सुशेवः ।

ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टां त्वा सह पत्या दधामि ॥२४॥

प्रेतो मुञ्चामि नामृतः सुवदाममृतस्करम् ।

यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासन्ति ॥२५॥

॥२६॥

पुषा त्वेतो नयतु हस्तगृष्णाश्विनो त्वा प्र वहतां रथेन ।

गृहान्च्छ गृहपत्री यथासौ विशिनी त्वं विदधमा वंदासि ॥२६॥

इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जाग्रहि ।

एना पत्या तन्वं सं सृजस्वाधा जिमीं विदधमा वंदाधः ॥२७॥

ūd īrshvāto viśvāvaso nāmaselā-
mahe tvā | anyāmi icha prapharvyām sām jāyām pātyā
sṛija || 22 || anṛiksharā ṛijāvaḥ santu pānthā yébhīḥ sākḥāyo
yānti no vareyām | sām aryamā sām bhāgo no ninīyāt sām
jaspatyām snyāmiām astu devāḥ || 23 || prā tvā muñcāmi vā-
ruṇasya pāśad yēna tvābaddhnāt savitā suśēvaḥ | ṛitāsya
yónau sukṛitāsya loké 'rīṣṭām tvā sām pātyā dadhāmi
|| 24 || prēto muñcāmi nāmūtaḥ subaddhām amūtas karam |
yātheyām indra mīdhvaḥ suputrā subhāgāsati || 25 || ॥

pūshā tvetó nayatu hastagrīhyāśvinā tvā prā vahatān.
rābhena | grīhān gacha grīhāpatnī yāthāso vaśīni tvām vi-
dātham ā vadāsi. || 26 || ihā priyām prajāyā te sām ṛidhya-
tām āsmīn grīhe gārhapatyāya jāgrihi | enā pātyā tanvān
sām srijasvādā jīvri vidātham ā vadāthaḥ || 27 ||

Rise up from hence, O rival lover; we worship you with reverence; seek another maiden, one with large hips. Leave this bride with her husband. 22

O divines, may the paths whereon our fellows go to the bride's father, be smooth and straight. May the Lord of cosmic order and gracious Lord conduct us, and may the union of wife and husband be easily accomplished. 23

I set you free from the noose of divine law wherewith our most blessed Impeller Lord has been binding you; I unite you, unharmed, with your husband at this place of sacrifice in the world of virtuous actions. 24

I set you free from thence, not from hence; I place you here firmly bound; O bounteous resplendent Lord, may she live with excellent children, and be very fortunate. 25

May the nourisher lord lead you hence, taking you by your hand; may the twin divines lead you lovingly in their chariot. Go to the house of (your husband); verily, you are the mistress of that house; and may you be able to command respect with your household fellows. 26

In this your husband's family, may you be happy and prosperous along with your offspring. Be watchful over your domestic duties in this house. May you unite your person with your lord the husband; thus may you both, growing in age together, manage your household affairs. 27

नीललोहितं भवति कृत्यासक्तिय्यज्यते ।
 एधन्ते अस्या ज्ञानयः पतिर्वन्धेषु बध्यते ॥२८॥
 परां देहि शामुल्यं ब्रह्मभ्यो वि भजा वसु ।
 कृत्यैषा पद्वती भूत्वा जाया विशते पतिम् ॥२९॥
 अश्रीरा तनुर्भवति रुशती पापयामुया ।
 पतिर्यद्वध्वो वाससा स्वमङ्गमभिधत्सते ॥३०॥

४३५५

ये वध्वश्चन्द्रं वहतुं यक्ष्मा यन्ति जनादनु ।
 पुनस्तान्यज्ञिया देवा नयन्तु यत आगताः ॥३१॥
 मा विदन्परिपन्थिनो य आसीदन्ति दंपती ।
 सुगेभिर्दुर्गमतीतामपं द्रान्त्वरतयः ॥३२॥
 सुमङ्गलिरियं वधूरिमां समेत पश्यत ।
 सोभाग्यमस्यै दुत्वायाथास्तं वि परेतन ॥३३॥

mlalohi-

tām bhavati kṛtyāsaktir vy ājyate | édhante asyā jñātāyaḥ
 pátir bandhēshu badhyate || 28 || parā dehi śāmulyāṁ brah-
 mābhyo vi bhaja vāsu | kṛtyaiṣhā padvātī bhūtv yā jāyā
 viṣate pátim || 29 || aśrīrā tanūr bhavati rūṣatī pāpāya-
 muyā | pátir yád vadhvō vāsasā svām āṅgam abhidhītsate
 || 30 || 25 ||

yé vadhvaṣ candrāṁ vahaatūṁ yāksh mā yānti jānād
 ānu | pūnas tān yajñīyā devā nāyantu yāta āgatāḥ || 31 ||
 mā vidan paripanthīno yā āsīdanti dāmpatī | sugēbhir dur-
 gām ātītām āpa drāntv ārātayaḥ || 32 || sumāṅgalīr iyām
 vadhūr imām samēta pāsyata | saūbhāgyam asyai dattvāyā-
 thāstam vī pāretana || 33 ||

Blue and red becomes her form (married wife). The *Kṛtya* (the *uncertainty* factor) clinging to her is left behind. May her kinsmen in husband's family prosper. The husband is bound fast in bonds of love. 28

(O wife), put away the garment soiled by the body; give wealth to the learned priests. The *Kṛtika*, the feeling of uncertainty has become active; it has gone to the husband's heart as his wife. 29

If the husband wishes to cover his own body with his wife's garments, his body looks very ugly under the wicked charm (of the uncertainty factor). 30

May the honoured experts in public hygiene drive away the infectious malignant diseases, which are likely to come along with the people, who join the wife's golden bridal procession. 31

Let not the robbers, who lie in ambush and approach the husband and wife, reach them; may they (the couple) by easy roads escape from all expected dangers. May all adversities keep aloof. 32

Blessed is this bride; come all of you; meet and behold her. Convey to her your felicitations, and then return to your homes. 33

नृष्टमेतत्कटुकमेतदपापुर्वद्विषवृभेतदत्तये ।
 सूर्या यो ब्रह्मा विद्यात्स इद्धाधूयमर्हति ॥३४॥
 आशसनं विशसनमथो अधिविकर्त्तनम् ।
 सूर्यायाः पदय रूपाणि तानि ब्रह्मा तु शुन्धति ॥३५॥

॥ ३४ ॥

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जुरदप्रियथासः ।
 भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गाहपत्याय देवाः ॥३६॥
 तां पूषञ्छिवर्तमानमेरयस्व यस्यां बीजं मनुष्याश्च वर्षन्ति ।
 या न ऊरु उंशती विश्रयति यस्यामुशन्तः प्रहराम शेषम् ॥३७॥
 तुभ्यमग्रे पर्यवहन्त्सूर्यां वहनुना सह ।
 पुनः पतिभ्यो जायां दा अग्ने प्रजया सह ॥३८॥
 पुनः परीममिरदादायुषा सह वर्षसा ।
 दीर्घायुरस्या यः पतिर्जीवति शरदः शतम् ॥३९॥
 सोमः प्रथमो विविदे गन्धर्वो विविदु उत्तरः ।
 तृतीयो अमिष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥४०॥

trishṭāni etāt kātukam etād apā-
 shthāvad vishāvan naitād āttave | sūryām yó brahmā vidyāt
 sā id vādbūyam arhati || 34 || āśāsanam viśāsanam ātho
 adhivikārtanam | sūryāyaḥ paśya rūpāṇi tāni brahmā tū
 śundhati || 35 || 26 ||

gṛibhṇāmi te saubhagatvāya hāstam māyā pātyā jarād-
 asbtir yāthāsaḥ | bhāgo ariyamā savitā pūramdhir māhyaṇi
 tvādur gārhapatyāya devāḥ || 36 || tām pūshañ chivātamām
 érayasva yāsyām bījam manushyā vāpanti | yā na ūrī uṣatī
 viśrāyāte yāsyām uṣāntaḥ prahārāma śēpam || 37 || tūbhyam
 āgre pāry avahan sūryām vabatūnā sahā | pūnaḥ pātibhya
 jāyām dā agne prajāyā sahā || 38 || pūnaḥ pātnim agnir
 adād āyushā sahā vārcasā | dīrghāyur asyā yāḥ pātir jīvāti
 śarādaḥ śatām || 39 || sōmaḥ prathamó vivide gandharvó
 vivida ūttaraḥ | tṛitīyo agnīśi te pātis tūriyas te manu-
 shyajāḥ || 40 || 27 ||

This garment (of the bride) is inflaming, it is pungent; it is like stale juice; it appears to have been poisoned; it is not fit for use; the (learned priest), who knows the bride, Sun's daughter, verily deserves the bridal garment. 34

Behold the forms of the bride, the fringes, the hard-cloth and the divided skirt. Behold the hues which the bride wears. May the priest relieve her from these clothes. 35

I accept your hand for good fortune, that you attain old age with me as your husband. Our Lord of grace, cosmic orders, creation and wisdom, has given you to me that I may be the master of a household. 36

O Lord of nourishment, inspire her who is most auspicious, in whom men may sow seed, who shall twine her loving arms about me, and enter into consummation. 37

They (the parents) first escorted the bride to you, O fire divine, with her bridal ornaments; may you, O fire divine, give to us, the husbands, our wife back again with children. 38

The fire divine infuses marital desire in the bride, and furnishes splendour; may he who is her husband, enjoy life, living for a hundred years. 39

At first the youthful love (*Soma*) blesses the bride; and then instinct of attachment (*Gandharva*) blesses her, the heart of passion (*Agni*) becomes her third husband; and lastly, the fourth husband is born of man. 40

१२८३

सोमो ददद्गन्धर्वाय गन्धर्वो दददुमये ।

रयि च पुत्राभ्यादादुर्मिर्मह्यमथो इमाम् ॥४१॥

इहेव स्त मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।

कीळन्तो पुर्वेर्नष्टमिर्मोदमानो स्वे गृहे ॥४२॥

आ नः प्रजां जनयतु प्रजापतिराजरसाय समनकर्यमा ।

अर्दुर्मङ्गलीः पतिलोकमा विश शं नो भव द्विपदे शं चतुष्पदे ॥४३॥

अघोरचक्षुरपतिष्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।

वीरसूदेवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥४४॥

इमां त्वमिन्द्र मीढः सुपुत्रां सुभगां कृणु ।

दशोत्पां पुत्राना धेहि पतिमेकादशं कृधि ॥४५॥

सम्राज्ञी श्वशुरि भव सम्राज्ञी श्वश्र्वां भव ।

ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवेषु ॥४६॥

समञ्जन्तु विश्वे देवाः समापो हृदयानि नो ।

सं मातरिश्वा सं धाता समु देष्ट्री दधातु नो ॥४७॥

॥ इत्यष्टमाहके तृतीयोऽध्यायः ॥

[तृतीयान्वाये कर्ता २८, सूक्तानि १४, वाचा १४८]

sómo dadad gandharvaya gandharvó dadad agnáye |
 rayim ca putrans cādād agnir máhyam átho imām || 41 ||
 ihaivá stam má ví yaushtam víśvam áyur vy áśnutam |
 kṛīṇantau putrair nāptribhir mōdamanau své grīhé || 42 || á
 nah prajāṃ janayatu prajāpatir ājarasāya sām anaktv ar-
 yamā | ádurmaṅgalih patilokāni á viśa śāṃ no bhava dvi-
 pāde śāṃ cātushpade || 43 || ághoracakshur āpatighny edhi
 śivā paśúbhyaḥ sumánāḥ suváreāḥ | vírasūr devákāmā syonā
 śāṃ no bhava dvipāde śāṃ cātushpade || 44 || imām tvām
 indra mīdhvaḥ suputrām subhāgām kṛiṇu | dāśāsyām pu-
 trān á dhēhi pátim ekādaśāṃ kṛidhi || 45 || samrájñi śvā-
 sure bhava samrájñi śvasrvām bhava | nánāndari samrájñi
 bhava samrájñi ádhi devrīshu || 46 || sām anjantu víśve de-
 vāḥ sām āpo hrīdayāni nau | sām mātariśvā sām dhātā
 sām u dēshtṛi dadhātu nau || 47 || २८ ||

Soma (the youthful love) gives her to the *Gandharva* (attachment personified), the *Gandharva* gives her to *Agni* (heat of passion), and finally *Agni* has given her to me for the sake of children and wealth. 41

May you both abide here together; may you never be separated; may you live together all your lives sporting with sons and grandsons; and thus rejoice in your own home. 42

So may the supreme protector grant us progeny, may the ordainer unite us together until an old age; free from all evils, may you, O bride, enter your husband's home and be the bringer of prosperity to our bipeds and quadrupeds. 43

(O bride), may you never look upon your husband with an evil eye; never be hostile to him; be tender to animals; may you ever be amiable and cheerful; be the mother of brave children, loving to the divine powers, be the bestower of happiness, and bring prosperity to our bipeds and quadrupeds. 44

O bounteous Lord, make her blessed with sons and fortune; give her ten sons; and then her husband becomes the eleventh one. 45

Be a queen to your father-in-law, be a queen to your mother-in-law, be a queen to your husband's sister, be a queen to your husband's brothers. 46

May the entire assembly of the invited guests unite hearts of both of us; may we be calm and united, like the mixed waters; may we be united like the vital breaths; may both of us be in unison like the creator and His creation; may we be one like the preceptor and his disciple. May we both be loving to each other. 47

अथ चतुर्थोऽध्यायः ॥

(८३) षडशीतितमं सूक्तम्

(१-२३) षयोविंशत्यूषम्यास्य सूक्तस्य (१, ८, ११-१२, १५, १९-२५) प्रथमाष्टम्येकादशी-

दादशीचतुर्दशीनाम्बामेकोनविंशत्यादिचतसृणाञ्छेन्द्र ऋषिः (२-६, ९-१०, १५-१८)

द्वितीयादिषष्ठानां नवमीदशम्योः पञ्चदश्यादिचतसृणाञ्छेन्द्राणी क्रांषका.

(३, १३, २३) सप्तमीषयोदशीनयोर्विंशतीनाञ्छेन्द्रो वृषाकपिक्रिषिः ।

इन्द्रो देवता । पङ्क्तिरष्टन्दः ॥

॥१॥ वि हि सोतोरस्त्रक्षत नेन्द्रं देवममंसत ।
 यत्रामददृषाकपिर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥१॥
 परा हीन्द्र धावसि वृषाकपेरति व्यथिः ।
 नो अह प्र विन्दस्यन्यत्र सोमपीतये विश्वस्मादिन्द्र उत्तरः ॥२॥
 किमयं त्वां वृषाकपिश्चकार हरितो मृगः ।
 यस्मा हरस्यसीदु न्वर्यो वा पुष्टिमदसु विश्वस्मादिन्द्र उत्तरः ॥३॥
 यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि ।
 श्वा न्वस्य जम्भिषदपि कर्णे वराहयुर्विश्वस्मादिन्द्र उत्तरः ॥४॥
 प्रिया तुष्टानि मे कृपिर्व्यक्ता व्यदूदुषत् ।
 शिरो न्वस्य राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥५॥

86.

Ví hí sótor ásríkshata néndram devám amāṣata | yá-
 trāmādad vṛishákāpir aryáh pushtēshu mātsakhā víśvasmād
 (indra úttarah || 1 || párá hīndra dhāvasi vṛishákaper áti vyá-
 thih | nó áha prá vindasy anyátra sómapítaye víśvasmād
 (indra úttarah || 2 || kím ayám tvám vṛishákapiṣ cakára há-
 rito mṛigáh | yásmā irasyásíd u nv áryó vā pushtimād vásu
 víśvasmād (indra úttarah || 3 || yám imám tvám vṛishákāpim
 priyám indrabhírākshasi | śvā nv āśya jambhishad āpi kārṇe
 varahayúr víśvasmād (indra úttarah || 4 || priyá tashtāni me
 kapír vyāktā vy ádūdushat | śíro nv āśya rāvisham mā su-
 gām dushikṛíte bhuvam víśvasmād (indra úttarah || 5 || 1 ||

(The Self speaks:) They have neglected the devotional expression; they have not praised me, the divine soul, at the sacred place of worship, at which the liberal mind becoming my friend rejoices. The Self is supreme over all. 1

(The Intellect speaks:) O soul, though you are much annoyed, still you hasten the Mind; and yet you find no other place to enjoy offerings. The Self is supreme over all. 2

What has this vigorous sportive restless mind done to you that you like a liberal benefactor bestow upon him wealth and nourishment. The Self is supreme over all. 3

This flickering mind, whom you, the Self, cherishes as your dear son, may the dog which chases the boar seize him by the ear and devour him. The Self is supreme over all. 4

Mind, the restless ape, spoils the beloved butter-mixed oblations, offered to me by worshippers; let me quickly cut off his head, let me not be the giver of happiness to one who works evil. The Self is supreme over all. 5

- ॥८॥ न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत् ।
 न मत्प्रतिच्यवीयसी न सक्प्युचामीयसी विश्वस्मादिन्द्र उत्तरः ॥८॥
 उवे अम्ब मुत्सामिके यथेवाङ्ग भविष्यति ।
 भसन्मे अम्ब सक्थि मे शिरो मे वीव हृष्यति विश्वस्मादिन्द्र उत्तरः ॥७॥
 किं सुबाहो स्वङ्गुरे पृथुष्टे पृथुजाघने ।
 किं शूरपति नस्त्वमभ्यमीषि वृषाकपि विश्वस्मादिन्द्र उत्तरः ॥८॥
 अवीरामिव मामयं शरारंरभि मन्यते ।
 उताहमस्मि वीरिणीन्द्रपत्नी मरुत्सत्वा विश्वस्मादिन्द्र उत्तरः ॥९॥
 संहोत्रं स्म पुरा नारी समनं वाव गच्छति ।
 वेधा क्रान्त्यं वीरिणीन्द्रपत्नी महीयते विश्वस्मादिन्द्र उत्तरः ॥१०॥
- ॥११॥ इन्द्राणीमासु नारिषु सुभगा महमश्रवम् ।
 नह्यस्या अपरं च न जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥११॥

nā māt strī subhasāttarā nā suyaśutarā bhuvat | nā māt
 prāṭicyaviyāsī nā śakthy ūdyanīyāsī viśvasmād indra ūtta-
 rah ॥ 6 ॥ uvē amba sulābhīke yāthevāṅgā bhaviṣhyāti | bha-
 sām me amba śakthi me śiro me vīva hṛishyati viśvasmād
 indra ūttarah ॥ 7 ॥ kiṁ subāho svaṅgure pr̥thushto pr̥thu-
 jāghane | kiṁ śūrapatnī naś tvām abhy āmīshi vṛishākapiṇi
 viśvasmād indra ūttarah ॥ 8 ॥ avīrāni iva mām ayāṁ śarā-
 rur abhi manyate | utāhām asīni vīriṇīndrapatnī maruṭsakhiā
 viśvasmād indra ūttarah ॥ 9 ॥ saṁhotraṁ sma purā nāri
 sāmānam vāva gachati | vedhā ṛitāsya vīriṇīndrapatnī ma-
 hiyate viśvasmād indra ūttarah ॥ 10 ॥ २ ॥

indrāṇīm āsū nārishu subhāgām ahān' aśravam | nahy
 āsyā aparāṁ canā jarāsā mārāte pātir viśvasmād indra ūt-
 tarah ॥ 11 ॥

There is no one more amiable than I (the personified Intellect); nor one who bears fairer sons than I; nor there is one who may be more ardent to offer her beauty to Lord's embrace. The Self is supreme over all. 6

(Mind speaks:) O dear mother Nature, your love is easily won. Whatever you say shall happen; may my father and you, O mother, be united; may both of you woo each other like a pair of birds. The Self is supreme over all. 7

(The Self speaks:) You have beautiful arms, beautiful fingers, long-haired broad hips, O loving wife of a hero, why are you angry with our Mind, the monkey. The Self is supreme over all. 8

(Intellect speaks:) This savage beast, mind, despises me as one who has no male (protector) and yet I am the mother of male offsprings, the wife of the Self, the friend of the vital breaths. The Self is supreme over all. 9

The mother intellect, the one who is the institutress of the ceremony, she is the mother of male offsprings, the wife of the Self; she goes first to the congregational worship to battle, and is honoured by the praisers. The Self is supreme over all. 10

(The Self speaks:) I have heard that intellect is the most fortunate amongst these virtues, for her Lord is the Self, who is above all the worlds and does not die of old age like other men. 11

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते ।
 यस्येदमप्य हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥१२॥
 वृषाकपायि रेवति सुपुत्र आदु सुबुधे ।
 घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥१३॥
 उक्षणो हि मे पञ्चदश साकं पचन्ति विशतिम् ।
 उताहर्मसि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥१४॥
 वृषभो न तिम्रशृङ्गोऽन्तर्युथेषु रोस्वत् ।
 मन्यस्त इन्द्र शं हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥१५॥

न सेशे यस्य रम्बतेऽन्तरा सख्य्याऽ कपृत् ।
 सेदीशे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥१६॥
 न सेशे यस्य रोमशं निषेदुषो विजृम्भते ।
 सेदीशे यस्य रम्बतेऽन्तरा सख्य्याऽ कपृद्विश्वस्मादिन्द्र उत्तरः ॥१७॥

nāhām indrāṇi rāraṇa sākhyur vṛishākaper rité |
 yāsyedām āpyam havīḥ priyām devēshu gāchati viśvasmād
 indra ūttarah ॥ 12 ॥ vṛishākapāyi révati sūputra ād u sū-
 snushe | ghasat ta indra ukshāṇaḥ priyām kācitkarām havir
 viśvasmād indra ūttarah ॥ 13 ॥ ukshnó hi me pāñcadasa
 sākām pācanti viṇṣatīm | utāhām admi pīva id ubhā kukshī
 pṛiṇanti me viśvasmād indra ūttarah ॥ 14 ॥ vṛishabhó ná
 tigmāsṛiṅgo 'ntār yūthēshu rōruvat | manthās ta indra śām
 hrīdé yām te sunóti bhāvayūr viśvasmād indra ūttarah
 ॥ 15 ॥ १ ॥

ná sēše yāsya rāmbate 'ntarā sakthyā kāpṛit | sēd īše
 yāsya romaśam nishedūsho vijṛimbhate viśvasmād indra
 ūttarah ॥ 16 ॥ ná sēše yāsya romaśam nishedūsho vijṛim-
 bhate | sēd īše yāsya rāmbate 'ntarā sakthyā kāpṛit viśva-
 smād indra ūttarah ॥ 17 ॥

I am never happy; O intellect, without my friend, the mind, whose acceptable oblation here, purified with water, proceeds to Nature's bounties. The Self is supreme over all. ¹²

(Mind speaks:) O mother of Mind, wealthy, possessor of riches, having excellent sons, possessing excellent daughters-in-law, let the Self, the showerer, enjoy your offerings which are attractive and most delightful. The Self is supreme over all. ¹³

(The Self speaks:) The worshippers ripen for me fifteen and twenty matured showerers of blessings and thereafter I fill the spaces with their essence on both sides of my form. The Self is supreme over all. [*Fifteen* = 10 Pranas (vital breaths) + *Twenty* = 5 tanmatras (colour, taste, sound, smell and touch + 5 elements + 5 organs of sense + 5 motor-organs]. ¹⁴

(The Intellect speaks:) Like a sharp-horned bull roaring among the herds, so this libation pleases your heart, O self. Your wife herself has prepared this libation for you which you are so fond of. The Self is supreme over all. ¹⁵

The man who is impotent without virility in his organ, begets no progeny; only those beget who are endowed with vigour. The Self is supreme over all. ¹⁶

(The Self speaks:) That person is incapable of consummation who discharges before mating. Only he can beget children who can sustain for long. The Self is supreme over all. ¹⁷

अयमिन्द्र वृषाकपिः परस्वन्तं हृतं विदत् ।
 असिं सुनां नवै चरुमादेधस्यान आषितं विश्वस्मादिन्द्र उत्तरः ॥१८॥
 अयमैमि विचाकशद्विचिन्वन्दासमार्यम् ।
 पिबामि पाकसुत्वनेऽमि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥१९॥
 धन्वं च यत्कृन्तत्रै च कति स्विता वि योजना ।
 नेदीयसो वृषाकपेऽस्तमेहि गृह्णी उप विश्वस्मादिन्द्र उत्तरः ॥२०॥
 पुनरेहि वृषाकपे सुविता कल्पयावहे ।
 य एष स्वप्नंश्नोऽस्तमेभि पया पुनर्विश्वस्मादिन्द्र उत्तरः ॥२१॥
 यदुदशो वृषाकपे गृह्मिन्द्राजगन्तन ।
 कः स्य पुत्त्वघो मृगः कर्मगञ्जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥२२॥
 पशुर्ह नाम मानवी साकं संस्रव विश्रुतिम् ।
 भद्रं मलु त्वस्या अभूयस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥२३॥

ayām indra vṛṣhākapiḥ pārasvan-
 tam hatām vidat | asin sūnām nāvam carām ād édhasyāna
 áritam víśvasmād indra úttarah || 18 || ayām emi vicākaśad
 vicinvān dāsam áryam | pibāmi pákasútvano 'bhi dhíram
 acākaśam víśvasmād indra úttarah || 19 || dhānva ea yāt
 kṛintātram ea kāti svit tā ví yójanā | nédiyāso vṛṣhākapé
 'stam éhi grīhāni ūpa víśvasmād indra úttarah || 20 || pūnar
 éhi vṛṣhākape suvitā kalpayāvahai | yā eshā svapnāmū-
 śano 'stam éshi pathā pūnar víśvasmād indra úttarah || 21 ||
 yād ūdañeo vṛṣhākape grīhām indrájagantana | kvā syā
 pulvagbhó mṛigāḥ kām agnā janayópano víśvasmād indra
 úttarah || 22 || pārṣur ha nāma mánavi sākām sasāva viśa-
 tm | bhadrām bhala tyāsyā abhūd yāsyā udāram āmayad
 víśvasmād indra úttarah || 23 || * ||

(Intellect speaks:) O Self, the mind, the monkey, has found a knife, a fire-place, a new saucepen, and a cart full of fuel, all the instruments of causing injury. The Self is supreme over all. 18

(The Self speaks:) Here I come to the place of worship, looking upon the worshippers, distinguishing between the men of faith and the infidels; I look upon the wise and cherish the noble deeds of those who perform them with mature mind. The Self is supreme over all. 19

Go to your home O mind, the naughty monkey to the hall of worship, from the lurking place of the enemy, to the desert plains and steep descents. How many leagues in length do they spread? The Self is supreme over all. 20

Come back, O Mind, the monkey, so that we may do what is agreeable to you; you are the destroyer of sleep; come home again by the road. The Self is supreme over all. 21

Rise up and come home O Self and Mind, the monkey. Where has gone that destructive beast, the pleasing companion of men? To what region? The Self is supreme over all. 22

The female deer, the daughter of man, begets twenty tendencies (and more) at a time. O arrow of the Self, may good fortune befall her whose embryo is so prolific. The Self is supreme over all. 23



NOTES

Book 10

Hymns 1—86

दशमं मण्डलम्

सूक्तानि १—८६



Notes — Mandala X

Hymn 1

1. See also Yv. XII.13 (Cf. S Br. VI.7.3.10)

Nih⁴ jaganvan tamasah, issuing forth from the darkness. Sayana explains this of the fire as brought from the Garhapatya (निजगन्वान् निगंतः। निष्कान्तवान् सोऽग्निः ज्योतिषा स्वोयेन तेजसा लक्षितः सन् आगात्। गार्हपत्याद् विहितमात्रं आहवनीयं प्रत्यागच्छति—*Sayana*)

2. **Osadhisu jato garbhah** — Born about in the plants (जतः उत्पन्नः ओषधौषु ओषधिविकारेष्वरणेषु —*Sayana*; abiding in the two pieces of touch wood which are vegetable form — see also Yv. XI. 43.

Citrah, of various colours (चित्रः—चित्रवर्णः कालो करालो च मनोजवा च — Mundaka Up.— 1.2.4)

Tamamsi aktun, तमांसि अक्तून्, nocturnal glooms, darkness and enemies, black like night, रात्रिवत् कृष्णाम् शत्रूँश्च— *Sayana*)

Matrbhyah, मातृभ्यः, from maternal sources, i.e. from plants and trees.

3. **Trtiyam asya**, his third manifestation — see *Ekata*, *Dvita* and *Trita*, the three manifestations of fire —See Nir. IV. 6, एकतो द्वितस्त्रित इति त्रयो बभूवुः, — also त्रितस्तोतनो मेघया बभूव; *Trita* was most eminent in wisdom, or else the word may have been intended as a synonym of number, i.e. *exatah*, *dvitah*, *tritah* thus the three were produced.

6. **Nabha prthivyah**, नाभा पृथिव्याः, on the navel of the earth, i.e. the altar, or in the navel of the midspace, because *prthivi*=*antariksa*, *Nigh*: 1.3, Also मध्यं वै नाभिः — S Br. I.1.2.2)

Pesanani, clothes, पेशनानि वस्त्राणि वसानः, also पेशः, हिरण्यनाम=gold, *Nigh* 1.2.

Ilayah pade, इलायाः पदे, the *uttaravedi*, or the north altar (Ait.Br. 1.28)

Hymn 2

1. **Dalvyah rtvijah**, दैव्याः ऋत्विजः, the priests of the celestials. Thus the celestial priests are Agni as *hotr*, Asvins as *adhvaryu*, Tvastṛ as *agnidh*: and Mitra as *upa-vaktr*; also alternatively, candramas is *Brahma*, Aditya is *adhvaryu*, and Parjanya is *udgatr*.

6. Janita, जनिता, either the progenitor, the *Prajapati*, or sacrifice (जनिता जनयिता प्रजापति यजमानो वा)

Ketum, the banner sun (केतुं दशकं सूर्यम्; केतुं प्रज्ञापकम्)

Ksu'matin visa' janyah, क्षुसमतो विश्वऽजन्त्याः, grown upon man-occupied earth; also the second viand, prepared by men and placed on the earth (i.e. on the altar) from क्षा = भूमिः, earth

Hymn 3

For verse 7, See Nir. IV. 18

For verses 1 to 3, see Samaveda II. 7.2.5.

1. *Raudrah*, रौद्रः, the formidable; clouds are formidable on account of their electric charges (रौद्रं रुद्राण्य तेजस्विन्या वैद्युत्शक्त्या सम्पन्नः; "वैद्युतोनां रुद्राणोनाम्, Taitt, Av. I. 17.1).

Asiknim eti. rusatim apa'ajan — Scattering the glimmering darkness of night, (असिक्नों रात्रिं एति प्राप्नोति रात्रेरवसाने प्रातर्वेलांमुत्पादयति). *Asikni*, non-bright, non-white. The word *sitam*, सितं, is a synonym of white colour, the antithesis is denoted by a'sitam, अ-सितम् असिक्नि अशुक्ला-सितमिति वर्णनाम्। तत् प्रतिषेधोऽसितम् -Nir. II.26)

2. *Yosam brhatah piturjam*, divine damsel, the daughter of heaven; the daughter of the great father, it refers to dawn, (योषां उपसं, *Sayana*) generated by the sun, or the great father, *dyauh*, द्यौः, (See द्यौर्मेपिता I. 164.33; पिता द्यौः; Taitt, II, 7.15.3; जाः; jah = अपत्यनाम, daughter, Nigh.II.2)

Vasubhih suryasya bhanum urdhvam stabhayan vi bhuti, Shines with treasures of lustre, *vasubhih*, in his usual course, holding aloft the radiant light of the sun (सूर्यस्य भानुं दोप्तिः ऊर्ध्वं उपरिष्टात् स्तभायन् स्तम्भयत् वि-भाति विशेषेण दीप्यते—*Sayana*).

Sayana explains *vasubhih*, वसुभिः, as the "enveloping" or "kindling splendour"

7. *Ca satsi divah prthivyoh aratin yuvatyoh*, be with us a messenger of young heaven and earth.

Agnih sutukah sutukabih asaih - Impetuous agni with impetuous steeds, i.e. swift, with swift horses, or nobly-born Agni with horses of noble breed (सुतुकनः सुतुकनैरिति वा, सुप्रजाः सुप्रजाम्भिरिति वा -Nir. IV.18); a messenger of young heaven and earth.

Asviah, may also mean rays which travel with great speed, अश्वे

वेगवद्भिः शीघ्रं गमनं शक्तिमद्भिर्व्याप्तैः रश्मिभिः)

Hymn 4

For verses 2,4 and 6, see Nir. V.1; VI.8 and III.14 respectively.

2. *Duto devanam asi martyanam*, दूतो देवानामसि मर्त्यानाम्, thou art the messenger of gods and mortals; you are inspirer of enlightened persons and ordinary mortals (देवानां मुमुक्षाणां मर्त्यानां साधारण जनानां च दूतः असि प्रेरको दुःख निवारकश्च त्वं भवसि)- See Nir. V.1.

4. *Mura amura na vayam*, O wise and free from defects (अमूर=अमूढ), we who are foolish (मूरा—मूढाः वयं अज्ञाः न विद्वा वयं धिकित्वो महित्वमग्रे। त्वं तु वेत्स्य). See Nir. VI.8, मूरा अमूरन. We are ignorant; thou art wise; we do not perceive thy greatness, thou indeed knowest. In other words, we are confused but thou art not confused; we do not know, but thou, O Agni, surely knowest thy greatness.

Jihvaya adan rerihyate yuvatim vispatib'san, licks up the mixed oblation, you lick and swallow and as house-lord kiss the youthful maiden (i.e. taste the oblation (विस्पतिः विशां स्वामी सन् अग्निः युवति आत्मनो मिश्रयित्रीमाहुतिं दीर्घं प्रसृतया ज्वालाया जिह्वया रेरिह्यते आत्वादयति - *Sayana*).

6. *Tanutyaja'iva taskara vanargu rasonabhih dasabhih abhi adhitam* - As the two thieves, who risk their lives and haunt the forest, have secured (their victim) with ten fingers. (तनूत्यक्तं तनूत्यक्ता। वनर्गु वनगामिनौ। अभिमन्थनौ बाहू तत्कराभ्यामुपमिमीते। तत्करस्तत्करोति। तत्करो भवति। यत्पापकमिति नैरुक्ताः। तनोतेर्वा स्यात्। सन्ततकर्म भवति। अहोरात्रकर्म वा। रशनाभिर्दशभिरभ्यधीताम्। अभ्यधीतामिति। अभ्यधाताम्। ज्यायांस्तत्र गुणोऽभि प्रेतः), who risk their lives, who give up their lives, who haunt the forest, i.e. who frequent the forest, the author compares the two arms, which produce the fire by (the process of) friction, with two thieves, "A thief is so called because he does that, i.e. becomes the doer of that, which is sinful", say the etymologists, of the word तत्कर may be derived from *tan*, to spread; his activities are manifold, or he is active both during the day as well as night. He secured their victim with ten fingers, have well-secured, i.e. have put (in a place of safety). Thus the higher quality (of the arms) is intended (to be compared).

Hymn 5

For verses 5 and 6, See Nir. V.1 and VI.27 respectively.

1. *Ulsasya madhye nibitam padam vch* - He hides himself in the clouds and dew drops of the firmament. (उत्तस्य उदकधारकस्य लोकस्यमध्ये पदं अपां स्थानं निहितम्। Or, उत्तस्य मेघस्य मध्ये निहितं पदं विद्युदाख्यं तत्स्यात्मतया गच्छ; वेः। वी गत्यादिषु - *Sayana*. Also, he waits in the night in the neighbourhood of the times of

morning and evening covered by light and darkness respectively.

Rayinam, रयोणाम्, of wealth, of foods (पुष्टं रयि — S Br. II. 3.4.13)

Upasthe ninyoh udhah sisakti - compare it with अपां उपस्थे (Rv., VI.8.4); may you go to your assigned place in the middle of the water born firmament (उपस्थे उपस्थाने, समोपे वर्तमानम्)

Ninyan, निण्यं = अन्तर्हितनाम (Nigh, III.25)

Udhah, ऊधः, night (ऊधः रात्रिनाम (Nigh, I.7) (निण्योः। अन्तर्हितं नामैतत्। अन्तर्हितयोर्ज्योतिस्तमोभ्यामाच्छादितयोः प्रातः सायंकालयोः - *Sayana*)

2. **Arvatibhih**, अवर्तोभिः, with horses.

Sam jagmire, have associated (सं जग्मिरे समगच्छन्त - *Sayana*)

The strong stallions dwelling in one common place have joined the mares — Wilson.

Ni panti guha namani dadhire parani, the sages preserve by invocations the place of the water and support the divine rains in the vault (of heaven) (नि पान्ति नितरां रक्षन्ति। हविर्भिः स्तुतिमिश्रं आराधयन्ति इत्यर्थः। ततः गुहा गुहायामन्तरिक्षे स्थितानि दिव्यानि नामानि उदकानि दधिरे धारयन्ति। Alternatively, गुहा गूढे संवृते हृदये पक्षणि प्रधानान्यग्निर्जातवेदा वैश्वानर इत्यादीनि नामानि दधिरे कुर्वन्ति - *Sayana*. The place of water is fire. They keep in their secret hearts (i.e. worship) Agni's principal names, e.g. Agni, Jatavedas, Vaisvanara etc.

3. **Kaveh cit tantum manasa viyantah**, weave the sacred thread of the sage, i.e. the fire divine with insight.

5. **Sapta Svasrṣ arusiḥ vavasanaḥ** - Desiring the seven shining sisters - See Nir, V.1 - *Vavasanaḥ*, वावसानः, is participle formed from √vis, √विश्, to desire, or from √vas, √वाश् to roar,

Sapta - Svasrṣ, seven sisters, light-beam of seven clours, *Svasrṣ* means self-emanating (स्वसृः स्वयंसारिणीः, कालो कराली च - Mund, Up.1.2.4.; the seven-tongued fire, the fire flames of seven colours).

For *Svasrṣ* and *Svasaran*, See:

स्वसारः - I.62.10; 71.1; 164.3; 191.14; II. 5.5; III. 29.13; IV. 6.8; 22.7; VII. 66.15; VIII. 59.4; IX. 1.7; 65.1; 71.5; 82.3; 86.36; 89.4; 91.9; 93.1; 98.6; X.120.9; also III.33.9, with all *anudattas*; a vocative.

स्वसारम् - I.92.11; X.3.3; 10.12; 108.9; 127.3.

स्वसारा - I.178.2; 185.5; III.54.7

स्वसारी - III. 55.1

स्वसृष्टभिः - IX.72.3; X.94.4

स्वसृष्टः - VI.619; X.5.5

Sayana citing X.88.6 adds that this line “सूर्यो भुवो भवति नक्तमग्निस्ततः। सूर्यो जायते प्रातरुद्यन्” may refer to Agni as the sun drawing up the seven rays from the ocean, and then as lightning in the firmament giving rain to the earth.

6. According to Sayana, the passage implies the presence of Agni in the three worlds as fire on the earth; the sun in the sky and lightning in the firmament. “The support of life is the dwelling of the Most High; it stands on the firm ground at the place where the paths divide.” - Wilson.

Sapta marvadah, seven codes of conduct, Manu. VII.50.51, enumerates them thus: कामजेभ्यः क्रोधजेभ्यः श्वोद्घृताः पानमक्षाः। स्त्रियो मृगया दण्डः पारुष्यमन्य दूषणम्॥

“The wise established seven boundaries, transgressing even one of them, a man falls into distress.” On this, the Nirukta (VI.27) comments : These seven boundaries are :

स्तेयं तत्पारोहणं ब्रह्महत्यां भूषणहत्यां सुरापानं दुष्कृतस्य कर्मण पुनः पुनः सेवां पातके ऽ नृतो यमिति।

They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crimes.

7. **Asat ca sat ca**, असत् च सत् च, unmanifested and manifested; non-existent and existent; also both evolved and unevolved. Here Agni is identified with the first cause and first effect (cf. असद् एवेदमग्नासीत्, Ch. Up. III. 19.1) - the non-existent (or unevolved) was verily before this (creation) *Wilson*.

Daksasya jamman, दक्षस्य जन्मन्, in the birth-place of Daksa, i.e. the Prajapati, the creator (Daksa may also be the sun, according to the text: He divided himself into three; one-third was the wind. दक्षस्य प्रजापतेः। यद् वा दक्षस्य। “स त्रेधात्मानं व्यमज्जादित्यं तृतीयं वायुं तृतीयम्”- SBr. X.6.5.3) इति श्रुतेः तृतीयस्य घुलोकस्या धिष्ठातृत्वादादित्यस्य.

Aditi, अदिति, the earth or the Mother Infinity, or the Prakṛti (अदितिः अविनाशिनी प्रकृतिः- *Daya*. on Rv. V. 44.11)

Vrsabbah cadbenuh, वृषभः च पशुः, he was the bull and the cow, he is both male and female; in fact, Agni is identified with every thing. *Wilson* remarks! “These latter hymns to Agni are very obscure; the notions are mystical; many of these terms are unusual or are usually applied, and the construction is singularly elliptical and loose.”

Hymn 6

1. **Jarita**. जरिता, the worshipper (जरिता स्तोतृनाम - Nigh, III.16)

skilled in the weapons of all; aid me in killing *Trisirs*, the son of *Tvastr*." Trita agreed on condition of having a share in the sacrifices offered to Indra. Indra gives him water to wash his hands with and share in the sacrifice, whereby Trita's strength is increased.

8. *Trisirsanam*, त्रिशोर्षणम्, three-headed evil (त्रिशोर्षणं स्थूल-सूक्ष्मा कारणात्मकं शिरोऽवद् यस्य, तत्शरीरम्)

Sapta-rasmim, the sun having seven rays; or seven-handed; (सप्तरश्मिं शत्रुनियमनार्थं सप्त प्रग्रह हस्तम्) with seven reins to hands for controlling the enemy; यसद्वा सप्तरश्मिरादित्यः - *Sayana*). The seven objects of control are the five senses organs, mind and the sex (सप्तरश्मिं सप्त प्रग्रहाः। प्रग्रहवत् ज्ञानेन्द्रियाणि मनस्तथ पस्थेन्द्रियं च यस्मिन्)।

Tritah tvastrasya gah cit nihsasrje-Tvastra, is the virile fluid (त्वष्टा रेतो भुवनस्य - Nigh. IV.14.9).

Gah, गा+ = gavah, गावः=रश्मिनाम=प्रग्रहान्-Nigh. 1.4 - The self gets rid of the lingerings of sense organs etc. which he carries from the past life.

9. *Gonam*, the reins or longings and lingerings carried from the past life. *Gonam acakranah*, गोनां आचक्राणः, appropriating the cattle (Wilson); गोनां गवाम्। स्वाभिन् इति शेषः; आचक्राणः आसमन्तात् शब्दं कुर्वन्, shouting - *Sayana*.

Hymn 9

For verse 1, See Nir. IX. 27

1. *Mahe ranaya caksase*, महे रणाय चक्षते, great and delightful perception; for looking upon divine splendour.

Apō histha etc. - Ye waters are indeed beneficent. As such bestow strength on us, so that we may look upon great happiness.

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i.e. delight. (आपो हि तस्य सुखं भुवस्त नोऽज्ञाय घतः महते च मो रणाय रमणीयाय च दर्शनाय - Nir, IX. 27) "Great happiness" means perfect knowledge; the transcendental knowledge of Brahman (दर्शने दर्शनाय सम्यग् ज्ञानाय च घतः। अस्मान् सम्यग् ज्ञानं प्रतियोग्यान् प्रापयन्ति तद्वत् - *Sayana*).

3. We may well translate this verse as "Let us go to you at once for him to whose house you are hastening; waters, invigorate us." For verse 1 to 3, see Samaveda, II. 9.2.10 and Yv. IX. 50-52.

Ksaya, abode, house (क्षयाय रसस्य निवासाय, शरीरे सात्त्विकरणाय संस्थापनाय) *Aram*, अरम्। sufficiency (अरं पूर्णं रूपेण; अरं पर्याप्तम् - *Sayana*).

Sayana citing X.88.6 adds that this line “सूर्या भुवो भवति नक्तमग्निस्ततः। सूर्यो जायते प्रातरुद्यन्” may refer to Agni as the sun drawing up the seven rays from the ocean, and then as lightning in the firmament giving rain to the earth.

6. According to Sayana, the passage implies the presence of Agni in the three worlds as fire on the earth; the sun in the sky and lightning in the firmament. “The support of life is the dwelling of the Most High; it stands on the firm ground at the place where the paths divide.” - Wilson.

Sapta marvadab, seven codes of conduct, Manu. VII.50.51, enumerates them thus: कामजेभ्यः क्रोधजेभ्यश्चोद्धृताः पानभक्षाः। स्त्रियो मृगया दण्डः पारुष्यमन्य दूषणम्॥

“The wise established seven boundaries, transgressing even one of them, a man falls into distress.” On this, the Nirukta (VI.27) comments : These seven boundaries are :

स्तेयं तत्पारोहणं ब्रह्महत्यां धूणहत्यां सुरापानं दुष्कृतस्य कर्मण पुनः पुनः सेवां पातके ऽ नृतो यमिति।

They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crimes.

7. **Asat ca sat ca**, असत् च सत् च, unmanifested and manifested; non-existent and existent; also both evolved and unevolved. Here Agni is identified with the first cause and first effect (cf. असद् एवेदमग्निं आसीत्, Ch. Up. III. 19.1) - the non-existent (or unevolved) was verily before this (creation) *Wilson*.

Daksasya jamman, दक्षस्य जन्मन्, in the birth-place of Daksa, i.e. the Prajapati, the creator (Daksa may also be the sun, according to the text: He divided himself into three; one-third was the wind. दक्षस्य प्रजापतेः। यद् वा दक्षस्य। “तत्रैषात्मानं व्यमजतादित्यं तृतीयं वायुं तृतीयम्”— SBr. X.6.5.3) इति श्रुतेः तृतीयस्य द्युलोकस्य धिष्ठातृत्वादादित्यस्य.

Aditi, अदिति, the earth or the Mother Infinity, or the Prakṛti (अदितिः अविनाशिनी प्रकृतिः- *Daya*. on Rv. V. 44.11)

Vrsabhabh cadhenub, वृषभः च धेनुः, he was the bull and the cow, he is both male and female; in fact, Agni is identified with every thing. *Wilson* remarks! “These latter hymns to Agni are very obscure; the notions are mystical; many of these terms are unusual or are usually applied, and the construction is singularly elliptical and loose.”

Hymn 6

1. **Jarita**. जरिता, the worshipper (जरिता स्तोतृनाम - *Nigh*, III.16)

skilled in the weapons of all; aid me in killing *Trisirs*, the son of *Tvastr*." Trita agreed on condition of having a share in the sacrifices offered to Indra. Indra gives him water to wash his hands with and share in the sacrifice, whereby Trita's strength is increased.

8. *Trisirsanam*, त्रिशोर्षाणम्, three-headed evil (त्रिशोर्षाणं स्थूल-सूक्ष्मा कारणात्मकं शिरोऽवद् यस्य, तत्सरोरम्)

Sapta-rasmim, the sun having seven rays; or seven-handed; (सप्तरश्मिं शत्रुनियमनार्थं सप्त प्रग्रह हस्तम्) with seven reins to hands for controlling the enemy; यसद्वा सप्तरश्मिरादित्यः — *Sayana*). The seven objects of control are the five senses organs, mind and the sex (सप्तरश्मिं सप्त प्रग्रहा। प्रग्रहवत् ज्ञानेन्द्रियाणि मनस्तत् पस्येन्द्रियं च यस्मिन्)।

Tritah tvastrasya gah cit nihsasrje-Tvastra, is the virile fluid (त्वष्टा रेतो भुवनस्य — Nigh. IV.14.9).

Gah, गा+ — *gavah*, गावः=रश्मिनाम्=प्रग्रहान्—Nigh. I.4 - The self gets rid of the lingerings of sense organs etc. which he carries from the past life.

9. *Gonam*, the reins or longings and lingerings carried from the past life. *Gonam acakranah*, गोनं आचक्राणः, appropriating the cattle (Wilson); गोनं गवाम्। स्वामिन् इति शेष+; आचक्राणः आसमन्तात् शब्दं कुर्वन्, shouting — *Sayana*.

Hymn 9

For verse 1, See Nir. IX. 27

1. *Mahe ranaya caksase*, महे रणाय चक्षसे, great and delightful perception; for looking upon divine splendour.

Apo histha etc. - Ye waters are indeed beneficent. As such bestow strength on us, so that we may look upon great happiness.

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i.e. delight. (आपो हि स्य सुखं भुवस्त नोऽज्ञाय धत्तः महते च मो रणाय रमणीयं च दर्शनाय— Nir. IX. 27) "Great happiness" means perfect knowledge; the transcendental knowledge of Brahman (दक्षते दर्शनाय सम्यग् ज्ञानाय च धत्त। अस्मान् सम्यग् ज्ञानं प्रतियोग्यान् प्रापयन्ति तद्वत् — *Sayana*).

3. We may well translate this verse as "Let us go to you at once for him to whose house you are hastening; waters, invigorate us." For verse 1 to 3, see Samaveda, II. 9.2.10 and Yv. IX. 50-52.

Ksayaya, abode, house (क्षयाय रसस्य निवासाय, शरीरे सात्त्विकरणाय संस्थापनाय) *Aram*, अरम्। sufficiency (अरं पुर्णं रूपेण; अरं पर्याप्तम् — *Sayana*).

4. See Yv. XXXV.1.12; Samavda 1.1.1.3.13 (The verse is repeated at the daily oblations).

5. Varyanam, वार्यणाम्—precious (वरणोयानां गुणानाम्) Also refers to products of the water, like rice and barley (वारिप्रभवानां वोहि यवादीनां धनानाम् – *Savana*) Bhesajam, भेषजम् the cure-giving herbs also, happiness driving away. sin (मेषजं सुखनामैतत्। पापानोदनम् – *Savana*) 6-9. For these verses, See Rv. 1.23. 20-23. But the Rsis are different. Medhatithi, the Son of Kanva is of the former, whilst Sindhu-dvipa Ambarisah in the present one.

9. There is a *Khila* or supplementary verse, which is not noticed by Sayana. It has been noticed by Max Muller in his *varietus lectionis*, MS. S.1.2.3 and it runs thus :

समुपोस्तदपसो दिवानक्तञ्च समुपोः।
नरेण्य कतुरहमदेवोरवसं हुवे।

Sasrushis tadapasas diva naktam casasrushih ! narennya Kratur ahama devir avasea huve.

I invoke for perfection the divine (waters) of excellent wisdom, discharging their functions (? tadapasah) flowing by day and flowing by night).

Hymn 10

For verses 8, 10, 13 and 14, see Nir. V. 2; 1V.20; VI.28 and XI.34 respectively.

This is a very significant dialogue of the Rgveda, highly controversial, and thought - provoking. The traditional authorities regard Yama and Yami as the first-born brother and sister; they may be twins even. Dayananda has quoted one of the verses of this hymn (verse 10, अन्यमिच्छन्त्वा सुभगे पतिं मत्) as a sanction for *niyoga* (maternity without marriage), where the husband is physically a wreck to produce a child. In that case, Yama and Yami are nonetheless husband and wife. According to the rules of grammar, *Yami*, (derived from *Yama*) could be the wife of Yama only (पुंयोगादाख्यायाम् – *Panini* 1V.1.48), just as Gopa-Gopi, or Acarya-Acaryani. Thus *Yami* is the wife of Yama (See Yv. XXV.5, यम्यं यमस्य न्यायकतुः स्त्रियै – *Dayananda*)

Yama and Yami, allegorically, is a pair of day and night. Both are the deities of our mid-space (अन्तरिक्ष) – Nigh.

V. 4-5 (the *pada-namani*) - they are so often known as *asvinau*, अश्विनौ. There are other pairs also of a similar nature (i) dyau - prthivi, द्यावा पृथिवी;

(ii) the sun-moon, सूर्याचन्द्रमसौ; (iii) amurtam-murtam, अमूर्त-मूर्तम्; (iv)

6. **Bhagam**, भगम् - the sun, the yajna. (यज्ञो वै भगः - S.Br. VI.1.1.19) *Makah*, मख , Yajna, sacrifice (यज्ञो वै मख , Taitt. III.2.8.3).

Jara a blagam, जार आ भगम्, as a consumer to his enjoyment. The sun is here called the consumer; he is the consumer of night; he is the consumer of lights also (जार इव भगम्। आदित्योऽत्र जार उच्यते। रात्रेर्जरयिता। स एव भाताम् - Nir. III 16); also जारः आदित्यः। स यथा घावापुथिव्यौ प्रति भगं भजनोयं स्वोयं ज्योतिरुद्गमयति नद्वत् - *Sayana*).

9. **Devaputre**, देवपुत्रे, the daughters of the divine, the cosmic divine powers (देवस्य प्रजापते दुहितारौ - *Sayana*); they who have gods for progeny (*bahuvrihi* compound).

Hymn 12

For verse 2, See Nir. VI. 4.

1. **Prathame rtena**, प्रथमे ऋतेन, associated with the rite (truth); the first cosmic rites.

2. **Dhumaketuh samidha bharjikah**, धूमकेतुः समिधा भारजिकः; *bharjika* means one whose light is well known; with a banner of smoke. (kindld) with fuel, of well known light (Nir. VI. 4).

6. This verse, as *Sayana*'s silence indicates is a later insertion, th reference to X. 10.2 is obvious (*Wilson*). Whilst *Sayana* does not comment on it, *Venkata Madhava* gives a comment in three lines. Its *pada-patha* is, however, available. The phrase common to this verse, and the previous one (x.10.2) is स तद्मा यत् विषुरुपा भवति

Visurupa, विषुरुपा, the enlightened intellect (विषुरुपा तद्भिन्नरूपा विलक्षणा देवो बुद्धिः सुसूक्ष्मा भवेत् - 'विषुरूपः प्राप्तविद्यः - *Daya*. on V. 15.4).

7. **Vivasvatah sadane**, sitting around the altar of the sacrifice. Here *Vivasvat* means man or sacrificer, (विवस्वतः मनुष्यस्य सदनं वेद्यालये स्थाने - *Sayana*; विवस्वन्तो मनुष्याः - *Nigh*. II. 3)

Masi aktun, मासि अक्तून् (masa is moon, मासयति मासश्चन्द्रमाः। एषः चन्द्रमाः मासः, *jaimini* II.3; मासि चन्द्रमसि - *Sayana*); *aktun* means night (अक्तुः रात्रिनाम *Nigh* , I.7).

8. **Manmani**, मन्मनि, respectable (मन्मभिः मननोयैः - Nir. X.5, commenting on VIII. 41.2 - तम् पु समना गिरा पितृणां च मन्मभिः). *Apicyam*, अपोच्यम्, concealed (अपोच्यमपचितम्। अपगतम्। अपिहितम्। अन्तर्हितम्। seperated, i.e. disunited, removed, disconnected or concealed - Nir. IV.25).

9. Same as X.11.9

4. See Yv. XXXVI.12; Samavda 1.1.1.3.13 (The verse is repeated at the daily oblations).

5. Varyanam, वार्यणाम्—precious (वरणोयानां गुणानाम्) Also refers to products of the water, like rice and barley (वारिप्रभवानां ग्रहि यवादीनां घनानाम् — *Sayana*) Bhesajam, भेषजम् the cure-giving herbs also, happiness driving away sin (भेषजं सुखनामैवत्। पापपनोदनम् — *Sayana*) 6-9. For these verses, See Rv. I.23. 20-23. But the Rsis are different. Medhatithi, the Son of Kanva is of the former, whilst Sindhu-dvipa Ambarisah in the present one.

9. There is a *Khila* or supplementary verse, which is not noticed by Sayana. It has been noticed by Max Muller in his *varietus lectionis*, MS. S.1.2.3 and it runs thus :

समुपोस्तदपसो दिवानक्तञ्च सतुषोः।
नरेण्य क्रतुरहमदेवोरवसे हुवे।

Sasrushis tadapaso diva naktam casasrushih ' narennya Kratur ahama devir avasea huve.

I invoke for perfection the divine (waters) of excellent wisdom, discharging their functions (? tadapasah) flowing by day and flowing by night).

Hymn 10

For verses 8, 10, 13 and 14, see Nir. V. 2; IV.20, VI.28 and XI.34 respectively.

This is a very significant dialogue of the Rgveda, highly controversial, and thought - provoking. The traditional authorities regard Yama and Yami as the first-born brother and sister; they may be twins even. Dayananda has quoted one of the verses of this hymn (verse 10, अन्यमिच्छस्व सुभगेपतिं यत्) as a sanction for *nivoga* (maternity without marriage), where the husband is physically a wreck to produce a child. In that case, Yama and Yami are nonetheless husband and wife. According to the rules of grammar, *Yami*, (derived from *Yama*) could be the wife of Yama only (पुंयोगादाख्यायाम् — *Panini* IV.1.48), just as Gopa-Gopi, or Acarya-Acaryani. Thus *Yami* is the wife of Yama (See Yv. XXV.5, यम्यं यमस्य न्यायकतुः स्त्रियै — *Dayananda*)

Yama and Yami, allegorically, is a pair of day and night. Both are the deities of our mid-space (अन्तरिक्ष) — Nigh.

V. 4-5 (the *pada-namani*) - they are so often known as *asvinau*, अश्विनौ. There are other pairs also of a similar nature (i) dyau - prthivi, द्याव पृथिवी;

(ii) the sun-moon, सूर्याचन्द्रमसौ; (iii) amurtam-murtam, अमूर्त-मूर्तम्; (iv)

6. Bhagam, भगम् - the sun, the yajna. (यज्ञो वै भग - S.Br. VI.1.1.19) *Makah*, मख, Yajna, sacrifice (यज्ञो वै मख, Taitt. III.2.8.3).

Jara a blagam, जार आ भगम्, as a consumer to his enjoyment. The sun is here called the consumer; he is the consumer of night; he is the consumer of lights also (जार इव भगम्। आदित्योऽत्र जार उच्यते। रात्रेर्जरयिता। सः एव भाताम् - Nir. III.16); also जारः आदित्यः। स यथा द्यावापृथिव्यौ प्रति भगं भजनोयं स्वोयं ज्योतिरुद्गमयति नद्वन् - *Sayana*).

9. Devaputre, देवपुत्रे, the daughters of the divine, the cosmic divine powers (देवस्य प्रजापते दुहितारौ - *Sayana*); they who have gods for progeny (*bahuvrihi* compound).

Hymn 12

For verse 2. See Nir. VI. 4.

1. Prathame rtena, प्रथमे ऋतेन, associated with the rite (truth); the first cosmic rites,

2. Dhumaketuh samidha bharjikah, धूमकेतुः समिधा भार्जिकः; *bharjika* means one whose light is well known; with a banner of smoke, (kindled) with fuel, of well known light (Nir. VI. 4).

6. This verse, as Sayana's silence indicates is a later insertion, the reference to X. 10.2 is obvious (*Wilson*). Whilst Sayana does not comment on it, Venkata Madhava gives a comment in three lines. Its *pada-patha* is, however, available. The phrase common to this verse, and the previous one (x.10.2) is स लक्ष्मा यत् विषुरूपा भवति

Visurupa, विषुरूपा, the enlightened intellect (विषुरूपा तद्भिन्नरूपा विलक्षणा देवो बुद्धिः सुसूक्ष्मा भवेत् - 'विषुरूपः प्राप्तविद्यः - *Daya*. on V. 15.4).

7. Vivasvatah sadane, sitting around the altar of the sacrifice. Here *Vivasvat* means man or sacrificer, (विवस्वतः मनुष्यस्य सदने वेद्यालये स्थाने - *Sayana*; विवस्वन्तो मनुष्याः - *Nigh*. II. 3)

Masi aktun, मासि अक्तून् (masa is moon, मासयति मासश्चन्द्रमाः। एषः चन्द्रमाः मासः, *jaimini* II.3; मासि चन्द्रमसि - *Sayana*); *aktun* means night (अक्तुः रात्रिनाम *Nigh*, I.7).

8. Manmani, मन्मनि, respectable (मन्मभिः मननोयैः - Nir. X.5, commenting on VIII. 41.2 - तम् बु सतना गिरा पितृणां च मन्मभिः). *Apicyam*, अपोच्यम्, concealed (अपोच्यमपचितम्। अपगतम्। अपिहितम्। अन्तहितम्। seperated, i.e. disunited, removed, disconnected or concealed - Nir. IV.25).

9. Same as X.11.9

Hymn 13

1. See Yv. XI.5; there are several varieties of interpretation.

Pathya' iva sureh, पथ्याऽइव सुरे, like the path worshippers, like the singing of the worshipper (पथ्येव सुरे। यथा स्तोतुः स्वभूता पथ्या परिणामगुणावहा आहुतिः विश्वान् देवान् प्रति विविधं गच्छति तद्वत् — *Sayana*)

Vam, वाम्, both of you (the *havirdhana* and *havih*, the oblation — material and its container; or *dhana* — *adhana*; or heaven or earth (द्यावाप्रथिवो वै हविर्धाने — Ait.Br. I.39); also I and you (वायुवामहम्)।

Namobhih, by reverences; by *yajnas*, or materials of *yajnas* (यज्ञो वै नमः — S.Br. VII.4.1.20. नमोभिः सोमादि हविषं संक्षणेनैः — *Sayana*).

Divyani dhamani, the place of *yajna* or sacrifice (सुवर्गो लोको दिव्यधाम — Taitt. II.6.7.6; स्वर्गो लोको यज्ञः — Kausitaki, XIV.1); also (दिव्यानि दिवि भवानि धामानि स्थानानि — *Sayana*).

3. **Etam aksarena pratimime**, in this condition bringing union with Lord though the syllable OM (एतामवस्थां 'ओम्' इत्याख्येन अविनाशिना ब्रह्मण सह सायुज्यं सादृश्यं भवामि, or अक्षरेण प्रणवाख्येन एतां उपस्थितां प्रतिसरं कियं प्रतिमिमे निर्ममे — *Sayana*) - The fifth (पंचम पदानि) is through the sacred syllable OM.

Hymn 14

For verses 1 and 6, see Nir. X. 20 and XI. 19 respectively.

1. **Jananam**, of mankind; of the sinners (जनानां पापिनां — *Sayana*).

With oblation, worship the king, Yama, son of Vivasvat (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men — Nir. X. 20.

Who has departed : who has gone round the heavenly heights (परे विवासं पर्यागतवन्तम्); i.e. elevations and depressions (प्रवत उद्वतो भवति);

The verb *av*, अव, means to go (अवतिगतिकर्मा)। The sense is : and with oblation, worship the King Yama, the son of Vivasvat (sun), who has shown the path to many and who is rendezvous of men (बहुभ्यः पन्थानमनु पस्याशय मानम्। वैवस्वतम्। संगमनं जनानाम्। यमं राजानं हविषा दुवस्येति।) The verb *duvasyati* means to worship (दुवस्यतिराप्नोतिकर्मा — Nir. X. 20; दुवस्यति परिचरणकर्मा — Nigh. III.5)

2. **Yamo no gatum prathamō vived etc.**, — Yama first discovered the path for us. This pasture (*gavyuti*) cannot be taken away from us (यमो नो गातुं प्रयमो विवेद नैष गव्युतिः; अपऽ भतवे; गातुं यमनं गतिम् — Nir. IV.21)

Jajnanab pathvah ann svah. the path they have made for themselves, i.e. according to their good and ill condutcs (जज्ञानाः ज्ञाताः सर्वे स्वाः स्वाभूताः पथ्याः स्वकर्ममार्गभूता गतोः — *Sayana*).

According to Mahidhara (Yv. XIX. 68) *purvasah* are those who have gone to *svarga*, and *uparasah* those who have ceased or rested, who have gone to the abode of *Brahma*.

Rajasi, रजसि, in light, rays (ज्योतिः).

Parthive rajasi, पार्थिवे पृथिवी लोके, rays in the terrestrial world.

3. **Napatam ca vikramanam ca** नपातं च विक्रमणं च, the paths of the gods, whence there is no falling, and where there is going and coming both (See *Mahidhara*, XIX.55).

Ye barhisadah sutasya pitvah svadhaya bhajant te iha agamisthah., O pitrs, or learned people, come and be seated on your respective comfortable seats, and enjoy meals to your satisfaction, and hence please do come here.

4. **Atha nah sam yorarapo dadhata**, (अथा नः शं योररपो ददात, now bestow sinless peace and tranquility upon us. The word *rapas* and *ripram* are synonyms of sin (रपो रिप्रमिति पापनामनी भवतः). That is, from diseases and the warding off of dangers (शमनं च रोगाणां यावने च भयानां). A descendent of *Bṛhaspati* is also called *Samyu* (शंयुः) तच्छंयोरारवृणीमहे गातुं यज्ञाय गातुं यज्ञपतये — *Tait.Sam*, II.6.10.2; *SBr*. I. 9.1.26; this we beg of *Samyu* to go to the sacrifice; to go to the lord of sacrifice) — *Nir*. IV. 21.

For this verse see also Yv. XIX. 55.

6. See Yv. XIX. 62.

9. **Agne yahi su' vidatrebbih arvan**, अग्ने याहि सुविदत्रेभिर् अर्वाद्, — *Suvidatreh* means benevolent (सुविदत्रः कल्याणविद्यः — *Nir*. VI.14) — O agni, come towards us with benevolent gods.

Devartah, the sun's rays assuming devatva — सूर्यरश्मयो देवान् गच्छन्तो देवत्वं द्युस्थानत्वं प्राप्नुवन्तः — देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा — *Deva* is so called from making gifts (x/da, √दा, or from being brilliant (√dip, √दीप; from being radiant) √dejut, √द्युद्, or because his sphere is heaven; *Nir*. VII.15.

Hotravidah, penetrating through body (होत्रा अंगानि — *Gopatha*, III.6.6) **Stomatastasah**, clarifying the breathing or vital system (प्राणा व स्तोमाः — *SBr*. VIII.4.1.4; स्तोम तष्टासः स्तोमा प्राणास्तष्टाः शोधिता ये स्ते)

10. **Satyasah**, सत्यासः, the steady, the firm, the truthful (सत्यासः सत्याः सिराः), **Havih'adah**, हविः अदः, of the enjoyers of food (हविरदः भक्षण योग्यस्य, हविषोऽन्तारः भक्षयितारः — *Sayana*).

Havib'pah, हविःपाः, enjoyer of drink (हविष्पाः पानयोग्यस्य हविषः पातारः — *Sayana*)

11. **Agnisvattah pitarah** अग्निस्त्वात्ताः पितरः, *Agnisvatta pitrs*, the manes or elders who accept fire as food; the sun's rays (अग्निष्वात्ताः अग्निना स्वादिता एतन्नामकाः पितरः — *Sayana*)

Agnisvattah term occurs no where else in the *Bṛveda*.

Hymn 13

1. See Yv. XI.5; there are several varieties of interpretation.

Pathya' iva sureh, पथ्याइव सुरैः, like the path worshippers, like the singing of the worshipper (पथ्यैव सुरैः। यथा स्तोतुः स्वभूता पथ्या परिणामगुणावहा आहुतिः विश्वान् देवान् प्रति विविधं गच्छति तद्वत् — *Sayana*)

Vam, vām, both of you (the *havirdhana* and *havih*, the oblation — material and its container; or *dhana* — *adhana*; or heaven or earth (द्यावाप्रथिवो वै हविषाणे — *Ait.Br.* I.39); also I and you (वायुधामहम्)।

Namobhih, by reverences; by *yajnas*, or materials of *yajnas* (यज्ञो वै नमः — *S.Br.* VII.4.1.20. नमोभिः सोमादि हविषे संक्षणेर्द्धे — *Sayana*).

Divyani dhamani, the place of *yajna* or sacrifice (सुवर्गो लोको दिव्यधाम — *Taitt.* II.6.7.6; स्वर्गो लोको यज्ञः — *Kausitaki*, XIV.1); also (दिव्यानि दिवि भवानि धामानि स्थानानि — *Sayana*).

3. *Etam aksarena pratimime*, in this condition bringing union with Lord though the syllable OM (एतामवस्थां 'ओम्' इत्याख्येन अविनाशिना ब्रह्मण सह सायुज्यं सादृश्यं भवामि, or अक्षरेण प्रणवाख्येन एतां उपस्थितां प्रतिसर क्रियां प्रतिमिमे निर्ममे — *Sayana*) - The fifth (पंचम पदानि) is through the sacred syllable OM.

Hymn 14

For verses 1 and 6, see Nir. X. 20 and XI. 19 respectively.

1. *Jananam*, of mankind; of the sinners (जनानां पापिनां — *Sayana*).

With oblation, worship the king, Yama, son of Vivasvat (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men — Nir. X. 20.

Who has departed : who has gone round the heavenly heights (परे विवांसं पयोगतवन्तम्); i.e. elevations and depressions (प्रवत उद्वतो भवति);

The verb *av*, अव्, means to go (अवतिगतिकर्मा)। The sense is : and with oblation, worship the King Yama, the son of Vivasvat (sun), who has shown the path to many and who is rendezvous of men (पशुभ्यः पथानमनु पस्याशय मानम्। वैवस्वतम्। संगमनं जनानाम्। यमं राजानं हविषा दुवस्येति।) The verb *duvasyati* means to worship (दुवस्यतिराप्नोतिकर्मा — Nir. X. 20; दुवस्यति परिचरणकर्मा — Nigh. III.5)

2. *Yamo no gatum prathamō vived* etc., — Yama first discovered the path for us. This pasture (*gavyuti*) cannot be taken away from us (यमो नो गातुं प्रथमो विवेद नैष गव्यूतिः, अपऽ भतेवै; गातुं गमनं गतिम् — Nir. IV.21)

Jajnanab pathvah anu svah, the path they have made for themselves, i.e. according to their good and ill conduits (जज्ञानाः ज्ञाताः सर्वे स्वाः स्वाभूताः पथ्याः स्वकर्ममार्गाभूता गतोः — *Sayana*).

According to Mahidhara (Yv. XIX. 68) *purvasah* are those who have gone to *svarga*, and *uparasah* those who have ceased or rested, who have gone to the abode of *Brahma*.

Rajasi, रजसि, in light, rays (ज्योतिः).

Parthive rajasi, पार्थिवे पृथिवी लोके, rays in the terrestrial world.

3. **Napatam ca vikramanam ca** नपातं च विऽक्रमणं च, the paths of the gods, whence there is no falling, and where there is going and coming both (See *Mahidhara*, XIX.55).

Ye barhisadah sutasya pitvah svadhaya bhajant te iha agamisthah., O pitrs, or learned people, come and be seated on your respective comfortable seats, and enjoy meals to your satisfaction, and hence please do come here.

4. **Atha nah sam yorarapo dadhata**, (अथा नः शं योररपो दधात, now bestow sinless peace and tranquility upon us. The word *rapas* and *ripram* are synonyms of sin (रपो रिप्रमिति पापनामनी भवतः). That is, from diseases and the warding off of dangers (शमनं च रोगाणां यावने च भयानां). A descendent of Brhaspati is also called Samyu (शंयुः) तच्छंयोरारवृणीमहे गातुं यज्ञाय गातुं यज्ञपतये — *Tait.Sam*, II.6.10.2; *SBr*. I. 9.1.26; this we beg of Samyu to go to the sacrifice; to go to the lord of sacrifice) - *Nir*. IV. 21.

For this verse see also Yv. XIX. 55.

6. See Yv. XIX. 62.

9. **Agne yahi su' vidatrebbibh arvan**, अग्ने याहि सुऽविदत्रेभिः अर्वाद्. — *Suvidatreh* means benevolent (सुविदत्रः कल्याणविद्यः — *Nir*. VI.14) - O agni, come towards us with benevolent gods.

Devartah, the sun's rays assuming devatva - सूर्यरश्मयो देवान् गच्छन्तो देवत्वं द्युस्थानत्वं प्राप्नुवन्तः — देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा — *Deva* is so called from making gifts (*xy/da*, *y/da*, or from being brilliant (*y/dip*, *y/दीप*; from being radiant) *y/dejut*, *y/द्युत*, or because his sphere is heaven; *Nir*. VII.15.

Hotravidah, pentetrating through body (होत्रा अंगानि — *Gopatha*, III.6.6) **Stomatastasah**, clarifying the breathing or vital system (प्राणा व स्तोमाः — *SBr*. VIII.4.1.4; स्तोम तष्टासः स्तोमा प्राणास्तष्टाः शोधिता ये स्ते)

10. **Satyasah**, सत्यासः, the steady, the firm, the truthful (सत्यासः सत्याः सिराः), **Haviv'adah**, हविः अदः, of the enjoyers of food (हविरदः भक्षण योग्यस्य, हविषोऽतारः भक्षयितारः — *Sayana*).

Haviv'pah, हविःऽपाः, enjoyer of drink (हविष्याः पानयोग्यस्य हविषः पातारः — *Sayana*)

11. **Agnisvattah pitarah** अग्निऽस्वात्ताः पितरः, *Agnisvatta pitr*, the manes or elders who accept fire as food; the sun's rays (अग्निष्वत्ताः अग्निना स्वादिता एतन्नायकाः पितरः — *Sayana*)

Agnisvattah term occurs no where else in the *Rgveda*.

12. *Svadhaya*, स्वधया, by *Svadhā*, the oblation given after pronouncing *Svadhā*, स्वधाकारेण दत्तं हविः – *Sayana*; partake them with *svadhā*; also by the self-sustaining capacity (स्वधया स्वधारण शक्त्या).

See X. 14.3 for *Svaha* and *Svadhaya* (स्थाहा मदन्ति स्वाहाकारेण हृष्यन्ति, अन्ये पितरः स्वधाकारेण हृष्यन्ति – Some manes enjoy the oblation with *Svaha*, and others with *Svadhā*).

For *Svadhaya*, See - I. 64.4; 108.12; 154.4; 164.38; II. 3.8; III. 4.7; 7.8; 17.5; 35.10; IV. 13.5; 14.5; 26.4; 45.6; 58.4; V. 32.4; VII. 47.3; 78.4; IX. 68.4; 71.8; X. 14.3; 7; 15.3; 12; 14; 27.19; 88.1; 124.8; 129.2

For *Svaha*, see I. 13.12; 142.12; II. 36.1; III. 4.11; 32.15; 35.1; 50.1; V. 5.11; VII. 2.11; 3.7; 59.6; VIII. 8.5; 34.10; 63.5; X. 2.2; 14.3; 70.11

Svaha' krtam, स्वाहाऽकृतम् – II.3.11; X. 110.11

Svaha' krtasya, स्वाहाऽकृतस्य – I. 110.1; VIII. 35.24

Svaha' krtani, स्वाहाऽकृतानि – I. 142.13

Svaha' krtim, स्वाहाऽकृतिम् – IX. V.11

Svaha' krtisu, स्वाहाऽकृतीषु – I.188.11

Like *Svadhakara* and *Svahakara*, we have also *vasat - kara*; for which see :

वषट् – VII. 99.7; 100.7; X. 115.9

वषट्ऽकृतम् – I. 162.15; II. 36.1; X. 17.12

वषट्ऽकृतस्य – I.120.4

वषट्ऽकृताः – VIII. 28.2

वषट्ऽकृति – I. 14.8

वषट्ऽकृतिम् – I. 31.5; VII. 14.3; 15.6

13. *Svadhābhīh annam jūṣasva*, may you accept this oblation with *Svadhā* (the left over of the oblation); *Svadhā* also means food (स्वधाभिः हविर्लक्षणैरन्नैः – *Sayana*; स्वधा अन्ननाम – Nigh. II.7).

14. *Agnīdagdhah, anagnīdagdhah*, अग्निदग्धाः, skilled in performing fire-rituals; अनग्निदग्धाः – unskilled in performing fire-rituals. Alternatively, अग्निदग्धाः – consumed or burnt by the obsequial Agni or funeral fire; अनग्निदग्धाः – not consumed by fire. (अग्निदग्धाः अग्निना मस्मीकृताः, also those manes who have been cremated, श्मशानं प्राप्ताः – *Sayana*; those manes who are not cremated, अनग्निदग्धाः श्मशानकर्म न प्राप्ताः – *Sayana*).

These two terms (अग्निदग्धाः, अनग्निदग्धाः) have been used nowhere else in the Rgveda.

Hymn 16

For verse 11, See Nir. 1.4

There is some doubt regarding the statement "may he hand thee over to the Manes (*pitr*)". According to some, it refers to Pusan mentioned in the preceding hemistich; according to others, this extols Agni, mentioned subsequently : May Agni entrust thee to the benevolent gods. (Nir. VII.9)

For Saranyu, see :

सरण्युः -X. 61.23; 24.

सरण्युऽग्निः -I. 62.4; III. 32.5

सरण्यूः -X. 17.2

For *Vivasvat*, see :

विवस्वत् -1.44.1

विवस्वतः -1.53.1, 58.1; III.34.7; 51.3; IV.7.4; V. 11.3; VI. 8.4; VII.39.3; 67.20; 72.8; IX.10.5; 14.5; 26.4; 66.8; 99.2; X.12.7; 21.5; 39.12; 63.1; 75.1; also VII.6.39; X.17.1 (with changed accents).

विवस्वतम् -X. 14.5

विवस्वता -I. 96.2

विवस्वति -VII.52.1; also I.46.13; 139.1; II.13.6 (with changed accents)

विवस्वते -X. 17.2; also I.31.3; X.65.6 (with changed accents)

विवस्वत्याः -III.30.13

The entire legend of Vivasvan and Saranyu represents two allegories, one on celestial cum midspace planes (*dyau* + *antariksa*), and the other on vital-psyhic planes (*prana* + *manas*).

Terms	Physical plane	Inner plane
Tvasty	Cosmic Creator (Prajapati)	Lord, the Higher Self.
Vivasvan	The sun	Lower self (Jivatman)
Saranyu	The dawn	Medha, para-intellect
Chaya	The setting dawn	Buddhi, lower intellect.
Manu	Light	Manas, mind (samkalpa)
Deserted pair		
(i) Madhyama + Madhyamika	Space + speech	Antahkarana + its voice
(ii) Yama + Yami	Cloud + lightning	Prana + apana
Asvins	Day + night	Virtue + vice

3. *Pusa bhuvanasya gopah*, पूषा भूवनस्य गोपाः - The sun, protector of all

12. *Svadhaya*, स्वधया, by *Svadha*, the oblation given after pronouncing *Svadha*, स्वधाकारेण दत्तं हविः — *Sayana*; partake them with *svadha*; also by the self-sustaining capacity (स्वधया स्वधारण शक्त्या).

See X. 14.3 for *Svaha* and *Svadhaya* (स्वाहा मदन्ति स्वाहाकारेण ब्रूयन्ति, अन्ये पितरः स्वधाकारेण ब्रूयन्ति — Some manes enjoy the oblation with *Svaha*, and others with *Svadhya*).

For *Svadhaya*, See - I. 64.4; 108.12; 154.4; 164.38; II. 3.8; III. 4.7; 7.8; 17.5; 35.10; IV. 13.5; 14.5; 26.4; 45.6; 58.4; V. 32.4; VII. 47.3; 78.4; IX. 68.4; 71.8; X. 14.3; 7; 15.3; 12; 14; 27.19; 88.1; 124.8; 129.2

For *Svaha*, see I. 13.12; 142.12; II. 36.1; III. 4.11; 32.15; 35.1; 50.1; V. 5.11; VII. 2.11; 3.7; 59.6; VIII. 8.5; 34.10; 63.5; X. 2.2; 14.3; 70.11

Svaha' krtam, स्वाहाऽकृतम् — II.3.11; X. 110.11

Svaha' krtasya, स्वाहाऽकृतस्य — I. 110.1; VIII. 35.24

Svaha' krtani, स्वाहाऽकृतानि — I. 142.13

Svaha' krtim, स्वाहाऽकृतिम् — IX. V.11

Svaha' krtisu, स्वाहाऽकृतीषु — I.188.11

Like *Svadhakara* and *Svahakara*, we have also *vasat - kara*; for which see :

वषट् — VII. 99.7; 100.7; X. 115.9

वषट्ऽकृतम् — I. 162.15; II. 36.1; X. 17.12

वषट्ऽकृतस्य — I.120.4

वषट्ऽकृताः — VIII. 28.2

वषट्ऽकृति — I. 14.8

वषट्ऽकृतिम् — I. 31.5; VII. 14.3; 15.6

13. *Svadhahh annam jusasva*, may you accept this oblation with *Svadha* (the left over of the oblation); *Svadha* also means food (स्वधाभिः हविर्लक्ष्मणैरन्नैः — *Sayana*; स्वधा अन्ननाम — Nigh. II.7).

14. *Agnidagdhabh, anagnidagdhabh*, अग्निदग्धाः, skilled in performing fire-rituals; अनग्निदग्धाः— unskilled in performing fire-rituals. Alternatively, अग्निदग्धाः— consumed or burnt by the obsequial Agni or funeral fire; अनग्निदग्धाः— not consumed by fire. (अग्निदग्धाः अग्निना भस्मीकृताः, also those manes who have been cremated, श्मशानं प्राप्ताः — *Sayana*; those manes who are not cremated, अनग्निदग्धाः श्मशानकर्म न प्राप्ताः — *Sayana*).

These two terms (अग्निदग्धाः, अनग्निदग्धाः) have been used nowhere else in the Rgveda.

Hymn 16

For verse 11, See Nir. 1.4

There is some doubt regarding the statement "may he hand thee over to the Manes (*pitr*)". According to some, it refers to Pusan mentioned in the preceding hemistich; according to others, this extols Agni, mentioned subsequently : May Agni entrust thee to the benevolent gods. (Nir. VII.9)

For Saranyu, see :

सरण्युः -X. 61.23; 24.

सरण्युऽग्निः -I. 62.4; III. 32.5

सरण्यूः -X. 17.2

For *Vivasvat*, see :

विवस्वत् -I.44.1

विवस्वतः -I.53.1, 58.1; III.34.7; 51.3; IV.7.4; V. 11.3; VI. 8.4; VII.39.3; 67.20; 72.8; IX.10.5; 14.5; 26.4; 66.8; 99.2; X.12.7; 21.5; 39.12; 63.1; 75.1; also VII.6.39; X.17.1 (with changed accents).

विवस्वतम् -X. 14.5

विवस्वता -I. 96.2

विवस्वति -VII.52.1; also I.46.13; 139.1; II.13.6 (with changed accents)

विवस्वते -X. 17.2; also I.31.3; X.65.6 (with changed accents)

विवस्वत्याः -III.30.13

The entire legend of Vivsvan and Saranyu represents two allegories, one on celestial cum midspace planes (*dyau + antariksa*), and the other on vital-psychic planes (*prana + manas*).

Terms	Physical plane	Inner plane
Tvastṛ	Cosmic Creator (Prajapati)	Lord, the Higher Self.
Vivasvan	The sun	Lower self (Jivatman)
Saranyu	The dawn	Medha, para-intellect
Chaya	The setting dawn	Buddhi, lower intellect.
Manu	Light	Manas, mind (samkalpa)

Deserted pair

(i) Madhyama + Madhyamika	Space + speech	Antahkarana + its voice
(ii) Yama + Yami Asvins	Cloud + lightning Day + night	Prana + apana Virtue + vice

3. Pusa bhuvanasya gopah, पूषा भूवनस्य गोपाः - The sun, protector of all

living beings (Nir. V11.10). Also the sustainer Lord Supreme (प्राणिमात्रस्य रक्षकः पोषयिता परमात्मा)

Su'vidatriyebhyah, सुविदत्रियेभ्यः, to the wealthy ones (सुधनेभ्यः – *Udgitha*), *Suvidatram* means wealth. It may be derived from the root *vid*, √विद्, to find, with one preposition (*su*), or from *da*, √दा, to give (with two prepositions (*su* + *vi*)) (सुविदत्रं घनं भवति। विन्दतेर्वैकोपसर्गात्। ददातेर्वा स्याद् द्रयु ह्यवपसर्गात् – Nir. V11.9)

Suviditram, सुविदत्रं, also means knowledge and hence *Suvidtriyah* also means the learned persons (सुविदत्रं ज्ञानघनं वा। तदर्हाः सुविदत्रियाः – *Sayana*); the liberated persons (सोभनं ज्ञानैश्वर्यवद्भ्यो मोक्षैश्वर्यवद्भ्यो मुक्तेभ्यः)

7. **Sarasvatim**, to the divine speech; to the speech of praise, to the flowing current of consciousness (सरस्वतीं स्तुति वाचम्; goddess of firmament, एतन्नामिका मध्यमस्थानं देवता – *Sayana*). Since *sarah* is a synonym of water, derived from √sr, √सृ, to flow *sarasvati* means full of water; सरस्वती। सर इत्युदकनाम। सतः। तद्वती – Nir. IX. 26)

8. **Pitrbbih, पितृभिः**; with the Pitr; with mental activities; with emotions (पितृभिः मनोभावैः सह; मनः पितरः – SBr. X1V.4.3.13)

Svadhbbih, स्वधाभिः; with food for oblations (स्वधाभिः हवित्सकणैरन्नैः – *Sayana*; स्वधा = अन्ननाम, Nigh, II.7); with divine bliss (स्वधाभिः आनन्दरसैः; स्वधायां त्वेति रसाय त्वे त्वे वै तदाह – S.Br. V.4.3.7)

9. **Naksamanah, नक्षमणः**, derived from √nakh, नक्षति व्याप्तिकर्म – Nigh. II.18, circumambulating. (अभितो गच्छन्तो व्याप्नुवन्तः – *Sayana*)

10. **Apah matarah, आपः मातरः**, maternal waters; enlightened persons dear as mothers (मनुष्या वा आपश्चन्द्राः – SBr. V11.3.1.27; आपः प्राप्ताः – *Daya*. on Yv. V1.27)

Ripram, रिप्रं, sins (रिप्रं पापनाम – Nigh, IV.21)

11. **Drapsah, द्रप्सः**, the fast moving; the suns, the Adityas. द्रप्सः द्रुतगामित्वाद् द्रप्स आदित्य उच्यते – *Sayana*; असौ वा आदित्यो द्रप्सः, स दिव व पृथिवी च स्कन्दतीमं च योनिमनु यश्च पूर्वं इतीमं च लोकममुं वेत्येतत् समानं योनिमनु सद्यन्तमिति समानं हर्येष एतं योनिमनु सद्यरति – *vaja saneyaka* on Yv. XIII.5 (quoted by *Sayana*; आदित्यो द्रप्सः दिशः सप्त होत्रा अमुं तदादित्यं दिक्षु प्रतिष्ठापयति – S.Br. V11.4.1.20) (द्रप्सः = drops of juice, द्रप्सः रसः – *Sayana*)

Septa hotrah, सप्तहोत्राः, seven priests, the seven cardinal points : zenith (ऊर्ध्व); nadir (ध्रुव), centre (केन्द्र or नाभि), north (उत्तर), south (दक्षिण), east (पूर्व or प्राची), west (प्रतीची).

12. See Yv. V11.26, reading *grava* for *bahu*.

Dhisanayah, धिषणाया, of the planks of the press (while pressing Soma plants), also धिषणा=वाक् or speech, Nigh. 1.11) (अधिषवणफलकयोः – *Sayana*).

Vasatkramam, with the word *vasat* (वशद्) or *Svaha* (स्वाहा); along with a loud sound coming out of the heavy machines in a factory (तं वज्रघोषकृतं यद्वा क्रियानिष्पादितम् – *Daya*. on Rv. I. 163.15; वषट्कृतस्य शिल्पविद्याजन्यस्य – *Daya*.; on I.120.4)

13. **Radhase**, राधसे, for *anna* or food; for joy and prosperity.

Brhaspathi, the Supreme Lord; *prana* or vital breath (एष प्राण उ एव बृहस्पतिः – SBr. XI.4.1.22).

Hymn 18

For verse 1, see Nir. X1.7

For verse 1 to 4, the *devata*. is *Mṛtyu*, मृत्यु or death.

1. Away, O death, depart along the path that is thine own, but different from the road of gods. I speak to thee, who hast eyes and possessest the power of hearing. Do not injure our children; nor our heroes.

Mṛtyu (death) is so called because he makes people die (मृत्युमरिष्यतीति राज्ञः – Nir. X1.6) "He is so called because he causes the dead to be removed", says Satabalaksa, the son of Mudgala (मृतं च्यावयतीति वा शतब्रह्माक्षो मीद्गल्यः – Nir. X1.6)

Prajam, children; or sense organs (इन्द्रियं प्रजाः – Ka. XXV11.2)

Viran, वीरान्, heroes, male children, or vital breaths प्राणा वै वीराः – SBr.IX.4.3.10)

4 **Puruciḥ**, पुरुचीः; occupied by many holy works, accompanied by many blessings (बहुसुखं प्रापयन्तीः – *Daya*. on III.58.8; बह्वचना बहुगमनाः – *Sayana*).

7 **Avidhavah**, अविधवाः, non-widows, ladies whose husbands are still alive (अविधवा सप्तिकाः; जीवद् भर्तृकाः – *Sayana*).

Anjanena, आजनेन with anguent.

Ghṛtēna, घृतेन, with water, with butter (आञ्जनेन घृतन नेत्रमुखप्रक्षालनहेतुना सर्पिषा सर्पिरुदकम्; सर्पिः उदकनाम – Nigh. I.12)

8. This is a well known verse, sanctioning the *niyoga*, in the case of a widow, i.e. a lady whose husband is dead, (*Dayānanda*). The lamenting widow, whose husband dies in the battle-field, is asked by her brother-in-law

(husband's younger brother) to realise the reality of the situation; to leave

the dead body, spend her life with living persons, choose one of them as her *secondary* husband to beget children. Such children from the secondary husband would be duly recognized as children of the deceased husband. The nation or the society needs brave children, to replace those who are dead on the battlefield. Under the recognized custom of *Niyoga*, these children from widows could equally be recognized as the children of the secondary husband, in case the male partner so desires.

Wilson translates the verse as follows : "Rise woman (and go) to the world of living beings. Come, this man near whom thou sleepest is lifeless; thou hast enjoyed this state of being the wife of my husband, the suitor who took thee by the hand".

Thus according to this translation, there is no reference to the *Niyoga*. Wilson, however, appends a significant note : The verse is interesting as showing that in the latest part of the Vaidik age, there was no trace of *Sattee* (forcibly or willingly permitting the wife to be cremated along with the body of the deceased husband).

10-13. According to Sayana, these verses are to be repeated at the death of a *diksita* (initiated person) and cites *Asvalayana Sutrās*, VI.10). On the repetition of verse 10, the bones collected after cremation are to be thrown in a pit, and covered with earth. The verse 10-13 are suggested to erect a monument on the bones of a martyr (soldier). The verse 13 is also said to be addressed to the urn, containing the bones and ashes, which is luried after the corpse has been burnt. (Wilson; also *Asvalayana gṛhya Sutra*, IV.5).

Mataram bhumim, मातरं भूमिं, mother earth.

Urna-mrada, ऊर्णं मृदा, soft as wool.

Yuvatim, युवतिं, virgin-earth.

Nirṛtiḥ, निर्रतिः, calamity; also earth.

13. *Sthunam*, स्थूणां, a monument.

Logam, लोगं, clod of earth (लोगं कपालतक्षणं लोष्टं) — *Sayana*; also womb or embryo (लोगं सुदृगं ग्रहणं गर्भकोशम्).

The verse also indicates the passage of the soul of the deceased body into the womb of a new mother, i.e. a new embryo develops, as if, under a new clod of earth. "Earth" means the new matter which goes to build up the new embryo. The body of the new baby in mother's womb is the *sthuna* or a new monument and hence, "may Yama make thee a dwelling here" (तेऽत्र

यमः सादना ते भिनोतु).

Hymn 19

This is one of the best hymns devoted to cows; The cows of the householder go out; they come back, they wander; sometimes they are lost. The keeper knows, where they go, where they wander and whither they are lost. The keeper is thus invoked. "May the keeper return with them; he who reaches them when lost; who reaches them when straying; who reaches them when wandering and returning (verse 3). Indra is also invoked may he give us our cows again; may we rejoice in our cows being alive." (verse 6). We value cows for their curd (ऊर्जा), butter (घृत) and milk (पयः). Such are our cows. There are four quarters of the earth; bring our cows back from them. On the spiritual plane, our sense organs, including our mind are cows. The mental behaviours or functions are our cows. We, the self, are the cow-herds. These cows (the facets of mind and sense organs) wander hither and thither; so often they are lost to us. May the keeper bring them back to us.

7. *urja*, ऊर्जा, energy, but Sayana translates it as curd (ऊर्जा गोसम्बन्धिना दधितक्षणेनान्नेन; घृतेन आज्येन पयसा क्षीरेण); ऊर्क्=अन्ननाम - Nigh. II.7)

Hymn 20

1. *Bhadram no api vataya manah*; this is one of the shortest verses of the Rgveda (भद्रं नो अपि वातय मनः) with ten syllables. The metre is Asuri - tristup - Manifest towards us a favourable mind. The first line is meant as a propitiation (अपिरत्र वात्वर्यानुवादो। अपि वातम means आगमय - Sayana; त्वत् सम्बन्धितोत्र करणे प्रेरयेत्यर्थः)

3. *Kṛpanida*, कृपाऽनीळम्, sustainer of pious works (कृपनीळम् कर्मस्थानम् ; कर्माधारम् - Sayana).

Bhasaketum, भासाकेतुम्, whose banner is the light.

7. *Adreh Sunuh*, अद्रेः सूनुः, son of stone, son of cloud (अश्मनः पुत्र - Sayana;

Yajna-saham, यज्ञासाहं=यज्ञसह, bearer or conveyor of yajna (i.e. of oblations).

9. The colours : कृष्णा =black; श्वेतः =white; अरुणः =red; (अरोचमानः); ऋजः = tawny (straight moving, ऋजुगामी); शोणः = dark-red; हिरण्यरूपं = golden; वयाः =great (महान्); यशस्वान्=glorious; or wealthy (यश इति धननाम - Nigh. II.10).

Yamah, यामः, the chariot (यामः। याति गच्छत्यस्मिन् इति यामो रयः - Sayana); chariot of Prajapati.

*10. *Urjah-napat*, ऊजः नपात्, grandson of *urja* or strength (or of food), i.e., agni or fire (ओषधिवनस्पति – पितृभूतस्यान्नस्य पीत्र, हेअग्ने). Also undecaying strength (न पात, बलस्य न पातयितः).

Hymn 21

2. *Asva radhasah*, opulent in horses; sages who have a control on horse-like organs of senses (अश्वराधसः व्याप्तधनाः – *Sayana*; also इन्द्रियरूपाश्वानां साधकाः जितेन्द्रियाः संयमिनः).

3. *Kṛṣṇa-rupani arjuna*, कृष्णारूपाणि अर्जुन, dark and fair in complexion; black forms and white and all beauties or colours of a flame, (कृष्णा कृष्णवर्णानि अर्जुना अर्जुनानि श्वेत वर्णानि ज्वालान्तर्गत रूपाणि च – *Sayana*).

5. *Atharvana*, अथर्वणा, by Atharvan, name of a Rsi (*Sayana*); by a yogin of stead-fast mind (अथर्वणा स्थिरचित्तवता योगिना).

Hymn 22

For Verse 2, See Nir. VI.23

1. Indra is same as Mitra; and Mitra, the same as Indra. Both of these terms stand for our Supreme Lord and the sun. He, both as Mitra and Indra bestow on us abundance (verse 2).

Ksaya, क्षये, abode, place of stay (क्षये निवास आश्रमे – *Sayana*)

Guha, गुहा, cavity of consciousness, the intellect (गुहा बुद्धौ – *Daya*. on 1.67.2); गुहा वा। गुहायामरण्ये वा, in the cavity, in the forest – *Sayana*).

Gira, गिरा, speech; words of praise (गिरा स्तुति-लक्षणया वाचा – *Sayana*).

2. *Asami*, असामि, complete. The Nirukta (VI.23) comments on the word which is opposite of *sami*, सामि (incomplete, सामि स्यते:-

Nir : असाध्यो जो विमृषा सुदानवः, O liberal givers, bear this complete strength, I.39.10).

Stave vajri rcisamah, स्तवे वज्री ऋचोषमः, praise well the giver of wealth, whose gifts are not vulgar (Nir. VI.23); (वज्रीवज्रवान् – *Sayana*; ओजस्वी ऋचोषमः समानगुणः –cf. यद् द्याव इन्द्र ते शतं शतं भूमोक्त स्युः न त्वा वज्रिन् – Rv. V.11.70.5.

6. *Vam*, वां, you two, either *Asvins*, twin divines, or Indra and Agni, or *prana* (in-breath) and *apana* (out-breath).

Parakat, from a distance पराके दूरनाम – Nigh. III.26).

7. *Susnam*, शुष्णम्, strength; शुष्णं बलनाम, Nigh.II.9

10. *Nakstra' savasam*, नक्षत्रशवसाम्; worshippers praising the might of

constallations (*Wilson*); (नक्षत्रशवसा देवान् प्रतिगच्छत् स्तोत्राणां यलानाम् -*Sayana*; शव= wealth, Nigh. II.10); of the never-diminishing wealth, अक्षोणघनवताम् शवः = strength also, Nigh. II.9).

14. *Sacibhih*, by speech (शचोति वाङ्मनाम्, Nigh. 1.11); by actions; by rituals (शचोभिः कर्मभिः - *Sayana*)

15. *Ravatah krdhi nah*, make us wealthy (रवतः कृधि घनवतः कुरु - *Sayana*)

Hymn 23

The metre of verses 1 and 7 is Tristubh, of verse 5 Abhisarini, and of the rest Jagati.

According to *Sayana*, in Abhisarini metre we have two quarters of ten syllables each and two of twelve each (द्विदशक द्विदशकवतोऽन्तर्धिसारिणी त्वुच्यते). In verse 5, we have syllables as 10 + 10 + 11 + 12 (निचृद्-अभिसारिणी); taken as a whole with 43 syllables, it may be regarded as Nicṛdtristup also.

4. *Indrah smasruni haritabhi prusnute*, इन्द्रः श्मश्रूणि हरिता अभि पुष्पुते, Indra sprinkles their (of Maruts) beards with the green (Soma-juice). Also *harita-smasruni*, means the agricultural land with green grass and green plants (हरिता श्मश्रूणि हरित वर्णानि कृधि भूमेर्धान्यं तृणानि)।

5. *Yo vaca vivacha mrdhra vacah puru*, who by his voice, (वाचा) alone made the many-tongued (पुरु) speechless (मृघावाचः with voice dead, i.e. speechless - *Sayana*; (मृघा हितावाग्येषां ते - *Daya*. on VII.6.).

7. *Vimadasya rseh*, विमदस्य ऋषेः, of the Rsi Vimada; or Vimadesya, of particularly joy-giving, ऋषेः, of a seer (i.e. of a particularly joy-giving seer) (विमदस्य विशिष्ट हर्षयतुस्त्वां प्राप्तस्य)।

Hymn 24

The metre of the first three verses is pankti

Verse 1- 8 + 8 + 12 + 12 = 40 (आस्तार पंक्तिः = 2 of Gayatri + 2 of Jagati)

Verse 2- 8 + 6 + 11 + 11 = 36 (प्राचीं स्वराद् पंक्तिः)

Verse 3- 8 + 6 + 12 + 11 = 37 (शंकुमती पंक्तिः)

4. *Niramanthatam*, निरमन्यतम्: have churned forth (fire).

6. *Madhumat me parayanam*, मधुमत् मे परायणम् may my going forth be sweet (i.e. pleasant).

Madhumat punah ayanam, मधुमत् पुनः आऽअयनम्, may my coming back be sweet,

Yuvam, both of you (*asvinau*, twin divines).

Devataya, देवतया, with your enlightenment or through your divine power.

Hymn 25

4. *Dhltibhih*, धीतिभिः, by intellect; by actions, धीतिः प्रज्ञा -*Nir. X.44*; धीतिभिः कर्मभिः -*Nir. XI.16*

Avataniva, अवतान् इव, like the wells, अवतः कूपनाम् -*Nigh. III.23*)

Sargasab, सर्गातः waters (सर्गाः उदकनाम -Nigh. I.12)

6. Pasum, पशुम्, to an animal, cattle, to an enlightened soul (आत्मा वै पशुः - Kau. XI.1.7, पश्यन्तं ज्ञानवन्तमात्मानम्)

11 Vajan iyarti gomatah, वाजान् इयर्ति गोमतः, bestows food (or energy) and cattle (or intellect).

Saptabhyah, to the seven (the seven priests) - also to the progressive worshippers (सप्तभ्यः सुप्तेभ्यः उपासकेभ्यः).

Andham sronam, अन्धं श्रोणं, to the blind and deaf (or lame) by restoring eyes and legs (अन्धं नेत्रहीनं चक्षुष् प्रदानेन, श्रोणं पङ्गुं चरण प्रदानेन - Sayana; Sayana refers to the blind Dirghatamas, and lame Paravija seer). Also *andham*, to the meditating one; and *sronam*, to the listener of the Vedic lore: अन्ध आध्या-नोयं; श्रोणं श्रोतव्यम् - *Daya*. on I.161.10 for *sronam*. see Wilson's note also.

Hymn 26

For verse 4, See Nir. VI.29

4. Matinam ca sadhanam vipranam cadhavam, मतोना च साधनं विप्राणां चाधवम् - Though art the perfection of intellects, and agitators of the men of wisdom (or of priests).

Here *adhavah*, आधवः, is so called an agitator from agitating (आधव आधवनात् - Nir. VI.29)

Wilson translates, the line as "the accomplisher (साधनं) of our desires (मतोना), who make the pious (विप्राणां) to quake (आधवम्).

5. Rsih manurhitah, the rsi, the seer, the benefactor of men (ऋषिः मनुहितः)

Viprasya yavayat' sakhah, the friend of the devout, scattering the foes (यावयत् सखः शत्रूणां पृथक् कर्ता सखा - Sayana).

6 Patih sucayas ca sucasya ca, पतिः शुचायाश्च शुचस्य च, lord of the shining one (feminine), as well as of the shining one (masculine); i.e. lord of dawn (शुचायाः) and the sun (शुचस्य). Sayana renders as she-goat and he-goat (शुचायाश्च अजायाश्च पतिः स्वामो, न केवलं स्त्रीमात्रस्य किन्तु शुचस्य दोप्तस्य पुंपजे - Lord of bright women and bright men both).

Vasah' vayah avinam, वासःऽवायः अवोनाम्; the weaver of the cloth (of wool) of sheep.

Vasamsi marmrajat, वातांसि मर्मृजत्, cleanses the cloth: He is the weaver of wool and dry cleaner of the wool vestments.

7. Te rathasya pusan ajah dhuram, ते रथस्य पूषन् अजाः धुरम्: O Pusan, the goats bear the burden of thy car. Legend says that goats are yoked to the chariot of Pusan.

Dhuram, the pole or axle of a chariot, from /dhuh, to support (धूःधारयते); other derivation is धूधूवतेर्वधकर्मणः, from the root /धूह, to hurt. The meaning of *dhuh* (धूः) is also derived from the same root: it hurts or supports - Nir. III.9).

Hymn 27

For verses 13, 22, 23 and 24, see Nir. VI.6; II.6 II.22 and V.19 respectively. In this hymn, Indra, the Supreme Self, speaks in the first person.

2. **Adevayun**, अदेवयून, the infidels, non-believers, atheists; ungodly (अदेवान् नास्तिकान् or देवान् यष्टुमनिच्छतोऽयज्वन्., those who do not believe in the sacred Vedic rituals – *Sayana*).

Ama to tumram vrsabham pacani tibram sutam pancadasam ni sincam – then will I cook vigorous bull for them and will sprinkle (upon the fire) the exhilarating effused juice the fifteen-fold (*Soma*) – *Wilson*. Some is called fifteenfold because its leaves grow during the light-half of the month one by one on the fifteen days, beginning with the *pratipada* (the first day) and similarly die off during the dark half of the month or else because the Soma offered at moonday is accompanied by the *Trivrt* and *Pancadasa Stomas*, (त्रिवृत् पञ्चदश स्तोमोपेतं माध्यन्दिनसवनं कमित्यर्थः – *Sayana*)

Tumram, vigorous (तुम्रं प्रेरकं बलिनम्। पोषानमित्यर्थः – *Sayana*).

Visabham, bull or the male showerer (वृषभं सेचनसमर्थं पुषभुम् – *Sayana*).

Compare this verse 2 with the verse, X. 86.14; "The worshippers dress for me fifteen and twenty bulls; I eat them and become fat, they fill both sides of my belly. (Indra is the sun and bulls are the clouds! the sun dwours the clouds. Indra is the self and bulls are the misgivings and ignorance.

In fact, in such verses *uksanah*, or *vrsabhah*, word means sprinkler. Indra is fond of Soma; *vrsabhah* and *uksnah*, are other names of Soma.

Tumram vrsabham means invigorating or exhilarating Soma (उक्षाणः सोम एव; उक्षाः जलस्यसेक्ता सोमः – IX.83.3; उक्षा विभक्तिं भुवनानि वाजयुः).

Soma elixir is filled up in fifteen Soma-vessels to be offered to Indra.

5. **Kṛdhukarna**, कृधुकर्ण, the dullest of hearing, hard of hearing (कृध्विति ह्रस्वनाम, the word *Kṛdhu* is a synonym of short – Nir. VI.3)

Anu dyun, by day (द्युः अहनाम = day – Nigh. 1.9)

9. *Sayana* gives no comment on this obscure verse, *Wilson* also did not translate it; W.F. Webster translates it thus: when we, the grass-eaters (यवसादः) of men, (are) together, I (am) amongst the barley eaters (यवादः) in the wide field (उरुऽअवेऽन्तः). Here who is yoked would like one to unloose him, and the assailant would yoke him who is unyoked.

Our Lord is uniformly present in the inner-most heart of every one of us, whether we, the men, are barley-eaters, or are cattle who are grass-eaters. Let us all subjugate ourselves to the will of God and surrender ourselves to His law of benevolence and justice. We who are unyoked are to be yoked with Him. Those who are yoked would covet liberation and final release.

10. Indra, our Lord, emphatically says, that though none has the vision to see that He alone creates bipeds (द्विपात्) and quadrupeds (चतुष्पात्), yet it is a truth, a fact, that He is the creator. One who does not recognize me thus and is hostile to me would contend with the worldly desires only, like indulging in women.

11. The mother Eternity, the Primordial Prakṛti, is devoid of knowledge, is blind; but she as the material cause in the creation, is capable of

bringing out from her within the entire creation; at the time of dissolution, the creation merges into its casual form. Me alone, and none else knows this fact, for I alone am the First Cause in the creation.

Prakrti is eyeless daughter of Indra, the Supreme — अनक्षा अक्षिवर्जिना दर्शनहोना। अचेतनेत्यर्थः। दुहिता प्रकृत्याख्या — *Sayana*)

Kah tam vidvan abhi manyate andham — कः तां विद्वान् अभि मन्याते अन्धाम् He whose daughter was once eyeless, who knowing this will despise her for being blind. (*Wilson*).

12. **Svayam sa mitram vanute jane cit.** स्वयं सा मित्रं वनुते जने चित् — She of herself chooses her husband amongst men, there is a sanction for self-selecting (*Svayam-vera*, स्वयंवर) of a husband from amongst numerous young men (मित्रं प्रियमनुजं नलादिकं पतिं वनुते याचते। स्वयंवर धर्मेण प्राचर्यते — *Sayana*, who quotes the examples of Arjuna and Nala from history).

13. **Patah jagara pratyam ca atti**, पतः जगार पत्यञ्च अत्ति, He seizes it with his feet (the rays); he swallows it when it approaches him. In this verse, "he", Indra, is the Sun, rays are his feet (पतः रश्म्याख्यैः पादैः जगार दृष्टि लक्षणमुदकं गिरति गृह्णाति वा प्रत्यञ्च आत्मानं प्रतिगतमुदकं अत्ति भक्षयति — *Sayana*) Indra is here identified with Aditya, the sun whose functions of evaporating moisture and restoring it as rain are very obscurely intimated.

Upasi, उपसि, in the lap; in the bosom.

Asinah urdhvam upasi ksinati, आसीनः ऊर्ध्वमुपसि क्षिणाति, seated he slays the higher one, in his lap, in the bosom (Nir. VI.6)

14. Another interesting mystic description of the sun and his functions.

Anasyah vatsam rihati mimaya, अन्यस्याः वत्सं रिहतो मिमाय, fondling the offspring of another (mother), he constructs (the other worlds). Perhaps another mother is the Mother Eternity or Infinity (*Aditi*), the mother of all bounties of Nature. Aditya, the sun, is her offspring.

Dhenuh, धेनुः, milch-cow; the sky, *dyaus*, is the milch-cow who offers the sun as her udder (ऊर्ध्वः), whence the rain may be milked. (धेनुः द्यौरुदकस्य धारत्वात् क्षरितृत्वाच्च ऊर्ध्वः स्थानोयमादित्यं नि दधे स्यापयति — *Sayana*).

15. **Sapta virasah adharat**, सप्तवीरातः अधरात्, seven children (or brave) from below; अष्टउत्तरात्तात्, (उत्तरात्कास प्रदेशात्) eight from above; नवपश्चातात्, nine from the back; दशप्राक्, ten from the front — These numbers 7, 8, 9 and 10 designate the Seven Rsis, Visvamisra etc. of Prajapati, the eight Valakhilyas etc., the nine Bhrgus, and the ten Angirasas. According to another explanation, the number of Maruts surrounding Indra is given — Seven on the right, eight on his left, nine behind him and ten in front. Also seven regions (*loka*), eight *Vasus*, nine *grahas* or planets and ten cardinal points or *dik*.

16. **Dasanam ekam kapilam somanam tam hinvanti kratava paryaya** — दशाना एकं कपिलं समानं तं हिन्वन्ति क्रतवे पार्याय (the other Angirasas) despatched one of the ten (of verse 15), Kapila, as equal (to his task) for the completion (पार्याय) of the sacrifice (क्रतवे). [कपिलं = कपनोयम्, the attractive : "कमेः पश्य" — unadi, 1.55]

Garbham mata S'udhitam laksanasu etc. गर्भं माता सुसूधितं लक्षणासु अवेनन्तं नुषयन्तो विभक्ति, Prakrti cherishes the germ of creation (deposited by Prajapati)

in the subtle elements. On this, Wilson comments: if the mystical interpretation is correct, this passage indicates the priority of Samkhya philosophy, a priority confirmed by the mention of *Kapila*.

Kapilam. कपिल, attractive, कमनोयम्, name of a well known Rsi, according to Sayana (कपिल एतन्नामानं प्रसिद्धं मुषिम्).

17. *Pivanam mesam apacanta virah* - पिवानं मेघं अपचन्त वीराः, The ten pranas (vital breaths) (वीराः, प्राणा वै दशवीराः - SBr. X11.1.8.22) along with other sense organs (अक्षाः जनु), have been placed in the attractive and enjoyable body (दोवेः न्युप्ता आसन). They render the self or *atman* mighty and powerful by providing a matured body (मेघं पिवानं अपचन्त). Both (द्वौ) the *prana* and *apana*, having the means of purification and becoming purified proceed in the midst of waters to Prakṛti, the augmentor, to (*kapila*), the implement of destruction

According to Sayana, the Angirasaś sacrificed an animal (a fat ram) to Indra as Prajapati.

Dive, दिवे or दोवे, for (or in) gambling (दोवे देवने रमणस्थाने).

Aksah, अक्षाः, the dice,

Nyuptah, न्युप्ताः, thrown (निसिप्ताः)

Dhanum, धनुम्, bow, an implement of destruction; a reference to Kapila, whose philosophy is an important to destroy nescience (धनुम्। धनु शब्दोऽत्र धनुः शब्दपर्यायी धन शब्दपर्यायी वा। धनुर्यथा वध साधनं तथा ज्ञानादि वध साधनं धनवत् प्रीतिकरं वा। कपिलमित्यर्थः।

For this verse, see other derivations: (i) प्राणा वै वीराः (SBr. X11.1.8.22); hence वीराः = ten pranas. (ii) *Aksah*, sense organs (अक्षाः इन्द्रियाणि - Maitreyi. IV.5.9). (iii) *Mesam*, मेघम्, the self, Indra (इन्द्रस्य मेघस्य - Kath. X11.21)

18. *Savita*, सविता, the impeller or creator Lord (also Aditya and Prajapati).

21. Wilson writes about this verse : This is obscure, and the explanation of Sayana doubtful, but it is no doubt intended to express the usual theory of rain; the moisture of the earth being drawn up into the solar region as vapour and thence descending as rain by the action of the thunder-bolt and the wind.

22. About this, Wilson remarks : This, if correctly interpreted, is a good specimen of the abuse of metaphor and ellipse so common in the style of the Veda; the literal translation is "the cow lows attached tree by tree (to different trees), the man-eating birds fly out from it (? from the tree)."

Vrkṣa - *vrkṣe* etc. On every strip of wood twanged the well-strung string; thence the man-eating birds flew.

Vrkṣa, tree - On every strip of wood, i.e. on every bow (वृक्षे वृक्षे धनुषि धनुषि). *Vrkṣa* (वृक्ष), the tree, is so called from being cut down (वृक्षो वश्चनात्, √वश्च्). Or it stands having covered, वृत्त्वा क्षां तिष्ठतीति वा, √वृ), the earth (क्षा, *ksa*) is derived from the root *ksi* (क्षि), meaning to dwell (क्षा क्षियते). Twanged the well - strung string (नियता मीमयद् गीः शब्दं करोति, i.e. it makes a sharp ringing sound. The word मीम्, *mim* means to make a

low sound (सीमयति शब्द कमि).

From thence birds fly in order to eat men. (ततो वयः प्रपतन्ति पुरुषानदनाय).

Vayah, वयः, birds; the bird विः, *vih*, is a synonym of bird, and is derived from the root \sqrt{vi} , meaning to go (विरिति शकुनि नाम। वेतेगतिकर्मणः), Moreover, it is a synonym of arrow also from the same root (अयापीपुनामेह भवत्येतस्मादेव) -Nir. II.6.

23. "In the measurements of gods, they stood first; from their division, waters flowed down. The three working in succession warm the earth; the two carry the fertilizing moisture."

Prathama, प्रथम— In the creation of gods, they, i.e. the groups of atmospheric gods, stood first. First is a synonym of "chief; it is foremost (प्रथम इति मुख्य नाम। प्रथमो भवति).

Kṛntatrat, कृन्तत्रात्, from atmosphere, i.e. from the place where the clouds are cut into pieces. By cutting clouds into pieces, water is produced (कृन्तत्रमन्तरिक्षम्! विकर्तनं मेघानाम्। विकर्तनेन मेघानामुदकं जायते Nir. II.22).

Tryastapanti Pṛthivīm, the three working in succession warm the earth, i.e. cloud, wind and sun cause the herbs to become ripe with heat, cold and rain (त्रयस्तपन्ति पृथिवीमनूपाः। पर्जन्योवायुरादित्यः शीतोष्णवर्षरोषयीः पाचयन्ति).

Anupa, अनूपा, —working in succession, i.e. with their respective functions. He sow the worlds one after another (अनूपा अनुवपन्ति लोकान्स्त्वेन त्वेनकर्मण -Nir. II.22)

There is another meaning of *anupa* also., i.e. a bank of a river. The word is derived from the same root. It is sown with water (अयमपीतरोऽनूप एतस्मादेव। अनूप्यत उदकेन); or else, it may really be *anvap*, अन्वाप्, just like *prac*, प्राच्, from that form (अन्वाप्); *anupa* (तस्यानूप इति स्यात्। यया प्राचीनमिति) may be derived as *pracina* from *prac*.

Dva bṛukam bahatam purisam, द्वा बृबूकं बहतः पुरीषम — the two carry the fertilizing moisture, i.e. wind and sun carry the water vapours (वाय्वादित्या उदकम्).

Bṛukam, बृबूकम्, moisture; it is a synonym of water; it is derived from the root बृ, *bru*, meaning to make a sound or from *bhrams* ($\sqrt{भ्रंश्}$) to fall down (बृबूकमित्युदक नाम। ब्रवीते वा शब्दकर्मणः। भ्रंशतेर्वा -Nir. II.22)

Purisam, पुरीषं, fertilizing. The word is derived from the root, $\sqrt{प्र}$, $\sqrt{पृ}$, to fill or from the causal of $\sqrt{प्र}$, पृ (पुरीषं पृणातेः। पूरयतेर्वा -Nir. II.22)

24. **Avih svah kṛnute grhate busam sah paduh asya nīrnījah na mucyate**, आविः स्वः कृणुते गृहते बुसं सः पादुः अस्य निःऽनिजः न मुच्यते, that bright foot of his manifests light, conceals water and is never relinquished.

The sun manifests light and conceals water.

Busam, बुसम्, water. It is derived from the root बृ, \sqrt{bru} , meaning to sound or from *bhrams* ($\sqrt{भ्रंश्}$), to fall. Whatever water he causes to fall by raining, the same he draws back again by means of his rays. (बुसमित्युदकनाम। ब्रवीतेः शब्दकर्मणः। भ्रंशतेर्वा। यद्वर्षन्पातयत्युदकं रश्मिभिस्तत्रत्यादते -Nir. V.19).

Hymn 28

For verse 4, See Nir. V.3.

1. **Arib**, अरिः, forces or *prana*, प्राण, master of lord (ईश्वरोपरिः—Nir. V.7) *Arib* means an unfriendly person; it is derived from the root *r*, र, to injure. The master is called *arib* from the same root. "I am the master of thy panegyrics (पुरुषा दाश्वान्वोचे ऽरिरये तव स्विदा—I.150.1)

Svasurah, स्वसुरः, *atman*, आत्मा; the life-force; also father-in-law (स्वसुरः प्रापणशील आत्मा प्राणशक्त्याः)

A Legend relates that Indra came in disguise to a sacrifice celebrated by Vasukra, whose wife, not recognizing him, prayed for his presence; to satisfy her that he had actually come, the dialogue that follows in the verses of the hymn took place.

At the time, when soul enters the womb of the mother, it does not function, it is in a specific parasite sleep; the mothers *pranas* sustain its body. As soon as the child is born, the *atmann* (the *svasura*) starts functioning.

3. **Pacanti te vrsabhan**, पचन्ति ते वृषभान्, they prepare for him joy-showering food (वृषभ—showerer). Clouds are also *vrsabha*. They kill or cook for him bulls (सोमान् त्वं पिबसि। किं च त्वदर्शं वृषभान् पशुन् ये च यजमानाः पचन्ति—*Sayana*)

4. **Lopasah simham pratyancam atsah**, लोपाशः सिंहं प्रत्यञ्चं अत्साः, the fox stalked the approaching lion. This is quoted in the Nirukta, though irrelevant (Nir. V.3), Durga in his commentary omits it.

Krosta, क्रोष्टा, jackal, the eater of grass.

Varaham, वराहम्, wild boar, Here we have two illustrations of unexpected accomplishments :

(i) eater of grass or fox confronts the lion;

(ii) the jackal drives the wild boar from his lair. (See also verse 9).

9. In this verse, we have a few examples of astounding, and normally unexpected results : (1) a hare grasps the wild assilant; normally, a wild animal devours a hare; (2) with a clod of clay, cleaving a mountain; and (3) compelling the great to submit to the small.

10, 11. The usual legend of a hawk, the assumed form of *Gayatri*, who brings Soma from heaven.

Hymn 29

For Verse 1, See Nir. V1. 28

1. **Vane na vayo nyadhayi cakan**, वने न वायः नि अधायि चाकन्, as a trembling young bird has been placed on a tree.

Vayah, वायः, offspring of a bird; a young bird (वायो वेः पुत्रः—Nir. V1.28). Sakalya has analysed *vayah* into *va* (वा) and *yah* (यः), then the finite verb would have had the acute accent and the sense have been incomplete, (वायन्निति वा। कामयमान इति वा। वेति च य इति च चकार शाकल्यः। उदात्तं त्वेवमाख्यातम् भविष्यत्। असुप्तमाप्तश्चार्थः—Nir. V1.28)

(The *devata* of this verse is Indra, not Asvins as Sayana thinks). Cayan or *cakan*; चायन्, trembling or चाकन् कामयमानो वा, anxiously longing (Nir.

V1.28)

Ksapa, क्षपा, night (Nigh. I.7) : *ksapavan*, क्षपावान् = रात्रिमान् or प्रलयवान्. Lord who continues to exist in the night of dissolution too.

2. **Trisokah**, त्रिशोकः, name of a Rsi, according to Sayana; a person, triply-enlightened triply-loaded (शोचति ज्वलतिकर्म -Nigh. I.16) (त्रिशोका त्रिसुषु त्नुति-प्रार्थनोपासनासु यदा तिसुषु विद्यासु वर्तमानो ज्ञानप्रकाशो यस्य तथा भूतो महा विद्वान्).

3. **Manisa**, मनीषा, with praise (मनीषा मनस ईषया, स्तुत्या -Nir. II.25)

4. **Dyumnam**, द्युम्नं, glory; also food, derived from the root \sqrt{dyut} , \sqrt{dyut} , to shine and means glory or food (द्युम्नं द्योततेः। यज्ञो वात्रं वा -Nir. V.5)

7. **Prthivyah**, पृथिव्याः, of earth; of the body (यच्छरीरं पुरुषस्य सा पृथिवी -Ail. Br. II.3.3)

8. **Prtanah**, पृतनाः, men, people -Nigh. II.3

Hymn 30

For verses 4 and 11, see Nir X. 19, and V1. 22 respectively.

An excellent hymn on waters and offspring of waters.

2. **Arunah suparnah**, red hawk, Sayana explains *suparna* as Soma-descending (सुपतनः सोमः), gracefully (*ava*) from the firmament : and *suhastah* (सुहस्ताः) as ornamented with golden filter (सोमाभिषवादि-शोभनकर्म कारित्वात् सुवर्णमय पवित्राद्यलंकृताः। यदा शोभनहस्ताः) because they are engaged in the graceful work of expressing the Soma etc.

4. **Apam napat**, offspring of the self (तन्नपात्); grandson of waters. Offspring of waters, who shines within the waters without fuel, whom wise men praise in sacrifices. O offspring of waters, give us honeyed waters for pressing the Soma, with which Indra grows in vigour, i.e. in vigorous action. Wilson says: there is evident confusion between the Soma personified as the grandson of waters and the actual Soma which is to be mixed with the water of the *Varavati*.

6. **Yune**, यूने, youth and *yuvatayah* (युवतयः). Young damsels. They are the Soma and the Vasativari waters (their mixture).

9. **Ubha**, उभे, both kinds of fruits, rewards as well as punishments, of the present life (दृष्ट) and of a former life (अदृष्ट).

11. Send our sacrifices for the worship of the gods, send our prayer for the obtainment of wealth; release the under at the performance of the sacred rites. Let waters be obedient to our call, i.e., let waters be full of comforts to us.

Rtasya yoge, ऋतस्य योगे (i), at the performance of the sacred rites, (ii) at the time of yoking the car (ऋतस्य योगे। यज्ञस्य योगे। याज्ञे शकटं इति वा -Nir. V1.22).

Sakatam, शकटम्, a cart; a car is so called because it is covered with the excrement of the animal (शकटं शकुदितं भवति), or because it moves slowly, or because it produces a creaking sound when it moves (शनके स्तकतोति वा। शब्देन तक्तोति वा -Nir. V1.22).

Udhah and **yoga** — *Udhah*, ऊधः is udder; here in this verse, it may be also the skin in which the Soma is contained (अधिषवणं चर्मन्) and *yoga* (योग) may mean the cart on which the Soma is placed, "Open the skin which is on

(or below) the sacrificial cart." — *Sayana*.

12. *Revatib*, रेवती, rich (रेवतीः रेवत्ये धनवत्यः — *Sayana*).

Vasvab, वस्वः, of wealth (वस्वः वसुनः धनस्य — *Sayana*)

Ksayatha, क्षय, support (क्षयति ऐश्वर्यकर्मा — *Nigh*. II.21)

Vayah, वयः, opulence (वयः अन्नलक्षणं धनम् — *Sayana*; also vital breath (प्राणो वै वयः — *Ait. Br.* I.28)

14. *Jivadhanyah*, जीवधन्या, life-sustaining (जीवधन्या जीवेषुधन्या धनाय हिताय — *Daya*. on I.80.4; जीवानां पालयिन्यः प्रीणयिन्यो वा — *Sayana*).

Hymn 31

2. *Pari cit martab dravinam mamanyat*, परि चित् मर्तः द्रविणं ममन्यात् — Let a mortal be always desirous of obtaining wealth (spiritual or material)

Rtasya patha namasa vivaset, ऋतस्य पथा नमसा विवासेत् Strive to win the wealth by truthful means and sacrifice (ऋत = truth, sacrifice or yajna (ऋतस्य यज्ञस्य पथा मार्गेण — *Sayana*; ऋत = सत्यनाम — *Nigh*, III.10 ऋतममृतमित्यहं — *Jaim*. II.16).

Kratuna, कृतुना, by enlightenment, mental insight (कृतुः प्रज्ञानाम — *Nigh*, III.9; कृतुना प्रज्ञानेन — *Sayana*).

3. *Tirthena*, तीर्थेन, like a path of means which carries across the stream or ocean of desires and bondage. (तीर्थं संसारसागरस्य तारकनिमित्तं "तीर्थेन हि तरन्ति तद्यथा समुद्रतीर्थेन प्रतरेयुः — *Gopatha* I.5.2; cf. तीर्थेन, यथा गंगादि तीर्थे तर्पणमुखे विसृष्टा अपामंशाः देवसंघमुपगच्छन्ति तद्वत् — *Sayana*).

Damunab, दमूनाः, the liberal donors (दमूना दानमनाः — *Nir*. IV.5)

5. *Ksumantab*, क्षुमन्तः, wealthy, prosperous, prayful, of wide fame, rich in food-stocks (क्षु शब्दो ऽन्नवाची, *Nigh*, II.7; क्षु शब्दो ऽन्नवाची शब्दवाचो वा। अन्नवन्तः स्तुतिवन्तः, कीर्तिमन्तो वेत्यर्थः — *Sayana*).

7. The supremacy of our Lord is indirectly borne out in this verse, who alone is the final answer of these fundamental questions — who?, from whence?, whose? to whom etc.?

8. *Haritah na suryam vahanthi*, हरितः न सूर्यं वहन्ति, before the horses carry the chariots of the sun (हरितः अश्वाः — *Sayana*); or just as the evaporation causing rays add to the glory of the sun (यथा हरणशीला रश्मयः हरितो हरणा "हरितः हरणा नादित्य रश्मीन्" (*Nir*. IV.13) सूर्यं वहन्ति प्रापयन्ति द्योतयन्ति तद्वत्).

Hymn 32

3. *Putrah yat janam pitroh adhi iyati*, पुत्रः यत् जनं पित्रोः अधि ऽइयति — At the time of *Subrahmanya* recitation, the sacrificer proclaims his birth "the son of so and so worships".

Sumat pumsah it bhadrab vahanthi pariskrtab, सुमत् पुंसः इत् भद्रः वहतुः परिष्कृतः, man's auspicious fortune is perfected only at marriage (i.e. at a happy married life).

4. *Gavah*, गावः, inspiring prayers (गावः स्तुतिसङ्गणा वाचः — *Sayana*).

Na dhanavab, न धेनवः, like a milch-cow.

Sapta anatahav, सप्तधातवः, seven body-materials (bones, blood,

marrow, flesh, urine etc), or seven metres or seven seasons.

Vanasya, वाणस्य, words of praise, वाणस्य स्तुति शब्दस्य —*Sayana*)

7. *Aksetra'vit ksetra'vidam hi aprat*, अक्षेत्रवित् क्षेत्रं विदं अप्राट् — One who knows not the true path inquires from one who knows it. A very instructive verse. If one gets instructed from a skilful guide, he travels onwards.

Anjasinam srutim, the series of well-known (or straight-forward) traditions — *Daya*. on I.104.4; अञ्जसीनां ऋजुना मार्गेण गन्तव्यानां अपां सुतिं मार्गं पिपासितासन् —*Sayana*)

9. *Kalasa*, कलश, O cosmic divine pitchers; (the Sun or the Supreme Lord); or O the one, complete or proficient in every *kala* (कला =) or arts (हे कलश, कलावत् सर्वकला परिपूर्ण! —*Sayana*).

Kurusravan, O *Kurusravana*, O the bearer of praises of the priests, from *kuravah*, priests (कुरव ऋत्विजः —*Sayana*); and epithet of Indra — तेषां स्वभूतानां स्तुतीनां श्रोतः, हे इन्द्र —*Sayana*.

In the next hymn (X.33.4), the word occurs as the name of a prince (*Wilson*).

Hymn 33

2. *Sapatnih iva*, सपत्नी इव, like rival wives (सपत्नीः अन्यपत्न्य इव; सपत्न्यः तद् वत् — *Sayana*).

Parsavah, पर्ववः, (i) ribs; bricks of the well (in mother's wombs, her ribs giving pain on both sides (in the next birth); or my ribs pain me on both sides.

According to *Sayana*, *ma* (मा) stands for *Kavasa Ailusah* (कवष ऐलूषः), the Rsi of this hymn). In fact, this is the general feeling which a babe in mother's womb is conjectured to have. Of course, Nature has made full arrangements for its protection, Bondage by itself is a terror however.

3. *Muso na*, like a mouse (मूषो न यथा मूषिकाः —*Sayana*).

Musah (मूषः) means a mouse. *Musika* (मूषिका), (the same as mouse) again is derived from the root *mus* (यमूष), to steal.

Musah (मूषः) is also derived from the same root. (मूषो मूषिका इत्यर्थः। मूषिकाः पुनर्मुष्मताः। मूषोप्ये तस्मादेव —*Nir.* 1V.5).

In the *Nirukta* (1V.6), we have the following lines as a set: से मा तपन्त्यभितः सपत्नीरिव पर्ववः। मूषो न शिश्ना व्यदन्ति मायः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदती।

Bricks (पर्ववः) torment me on every side, like rival wives. O (Indra) of a hundred powers (or शतक्रतो, one who performs cent per cent selfless acts), oppressing cares devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this (state) of mine (See I.105.8; X.33.2; X.33.3; *Bṛhad-Devata*, V11.34).

Sisna, शिश्ना, threads or it may mean one's own limbs, i.e. they devour their own limbs (मूषिका इवास्नातानि सूत्राणि व्यदन्ति। स्वाङ्गभिधानं वा स्यात्। शिश्नानि व्यदन्तीति वा —*Nir.* 1V.6).

6.7 The verses 6 and 7 are supposed to be consolatory verses addressed by *Kavasa* (कवष) to *upamasrevas* (उपमश्रवत्) on the death of his father,

King Mitratithi.

6. *Upamsa Sravasah*, उपमश्रवसः, according to Sayana, name of a prince, the one possessing supreme knowledge (यस्य खलूपरि मानवतः। श्रवः श्रवणं वेदश्रवणं यस्मात् तस्य सर्वोक्तज्ञानवतः).

7. *Mitra' atitheh napat* मित्रऽअतिथेः, of Mitratithi, the friendly devotee (मित्रातिथेः स्नेहिनोऽतिथेः), -नपात्, *napat*, हे न पातयितः, always ascending, never descending (नपातः न पातयितः son, नपात् पुत्र, *Sayana*).

Hymn 34

For verses 1 and 5, see Nir. IX. 8 and XII. 7 respectively.

1. The waving ones of the great (tree) growing in windy places, rolling on the gambling board, intoxicate me. The ever-wakeful berry of the *vibhidaka* (the same as *vibhitaka*) tree appears to me like a draught of Soma that grows on Mujavat mountain.

Irinam, free from debts (इरिणं निर्ऋणम्। ऋणातेः। अपार्णं भवति। अपरता अस्मादोष्य इति वा -Nir. IX.8; इरिणे ववृतानां, rolling on the gambling board; *irinam* stands for the gambling board and is derived from \sqrt{rn} , $\sqrt{रण}$, to go, i.e., it is distant. Or else, herbs have been removed from it.

Maujavatah, grown on Mujavat (मौजवतो मूजवति जातः। मूजवान् पर्वतो मुञ्जवान्। मुञ्जो विमुच्यत इषीकया। इषीकेयतेगीति कर्मणः। इयम पीतरेपीकेतस्मादेव। -Nir. IX. 8; Mujavat is the name of a mountain so called, because it abounds in *Saccharum sara, munja*. *Munja*, is so called because it is thrown out, मुच, by a kind of rush (*isika*, इषीक, (a kind of rush) is derived from the root \sqrt{is} , $\sqrt{इप्}$, meaning to go. The other meaning of *isika*, इषीका, i.e. an arrow, is derived from the same root also, Nir. IX.8).

Vibhidaka, विभीदक, the name of a tree, one of the myrobatans, is so called from piercing (विभीदको विभेदनात् -Nir. IX.8)

Jaqrivih, जागृवि, ever-wakeful (जागृवि जागरणात्; from keeping awake - Nir. IX.8)

The Rsi or the poet praises them (the dice) in the first and condemns them in the succeeding stanza X. 34. 2; this is known to be the composition of a seer made miserable by dice. ऋषेरक्ष परिहृतस्येतदार्थं वेदयन्ते -Nir. IX.8).

4. *Pari mrsanti*, परि मृशन्ति, they touch the wife; they drag her by her clothes or her hair (*Wilson*); or they caress the wife, or fondle the wife literally. (वस्त्रेकशाद्याकर्षणेन संस्पृशन्ति -*Sayana*).

5. एमीदेषां निष्कृतं जरिणीव - I go to their meeting place as a woman to her lover - the passage is cited in the Nir. XII. 7 to illustrate the interchange of the prepositions *nir* and *sam*. निर, *nir* and सम्, *sam* (निरित्येष समित्येतस्य स्थाने).

6. *Prcchamanah Jesyami*, पृच्छमानः जेष्यामि - asking himself : shall I win? According to Sayana "asking what rich man is there here; I shall beat him." (कोऽत्रास्ति धनिकस्तं जेष्यामि -*Sayana*)

7. *Kumara' desnah*, कुमारऽदेष्णाः, givers of sons, or the givers of frail gifts. According to Sayana, by acquiring wealth through their means, family may be reared (कुमारदेष्णाः धनदानेन धान्यतां लभ्यन्तः कुमाराणां दातारो भवन्ति -*Sayana*).

8. *Davah iva savita Satyadharmā* — देव इव सविता सत्यधर्म — like divine truth or like the sun. As the sun roams (*viharanti*) in the world, so the heap of dice moves or plays on the dice table (आस्फार) — *Sayana*; it seems from the comment as if fifty-three dice were used — “gamblers usually play with so many dice.” Perhaps also it may have been usual to throw them from east to west, which would render the comparison with the sun comprehensible. (*Wilson*)

Hymn 35

2. *Matṛm*, मातृन्, the creators of the regions. (मातृन् लोकस्य निर्मातृन् — *Sayana*)

Sindhūm parvatan saryanavatah — सिन्धून् पर्वतान् शर्यणावत — the mountains and seas pertaining to *Saryanavat* lakes (सिन्धून् शर्यणावत् सरसः सम्बन्धिनः पर्वतान् शिलोद्ययांश्च — *Sayana*)

For *Saryanavat*, see earlier references.

शर्यणावतः — X. 35.2

शर्यणावति — I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1

3. *Ucchanti*, उच्छन्ती, driving away; i.e. driving away the darkness or the sins and blasphemies. (उच्छन्ती तमासि विवातयन्ती — *Sayana*)

Sam' idhanam, सम् इधानम्, nicely blazing fire, enkindled fire (समिधानं सम्यग दीप्यमानम् — *Sayana*).

13. *Uti*, ऊतो, for protection (ऊतो अत्यै रक्षणाय — *Sayana*).

Avasa, अवसा, by protection (अवसा रक्षणेन — *Sayana*) [*Sayana* always renders *uti* and *avasa*, as protection; and *tarpanam* and *tusti* by satisfaction and pleasure — *Wilson*].

Hymn 36

2. *Nirrtih*, — It stands for the divinity of death (निर्ऋतिः — *mṛtyu devata*; divinity presiding over death). For *nirrti*, see.

निर्ऋतिः — I.38.6; V.41.17; VII.37.7; X.10.11; 36.2; 59.1.4.

निर्ऋतिम् — I.24.9; 164.32; VI.74.2; X.36.4; 76.4

निर्ऋती — X.114.2

निर्ऋतीनाम् — VIII.24.24

The word stands for any adversity.

Nirrtih, निर्ऋतिः, is a synonym for earth also (Nigh. I.1; see I.164.32)

Hymn 37

11. *Sam*, शं, comfort derived from the cure of diseases (शं रोगशान्ति निमित्तकं सुखम् — *Sayana*); *Yoh*, योः pleasure derived by achieving an object (विषययोग जनितं सुखम् — *Sayana*); higher comfort, spiritual happiness.

Sam may be happiness; and *Yoh* pleasure. Freedom from any misery, disease or ills is *sam*; and positive happiness or pleasure of today and tomorrow may be *yoh*.

Arapah, अरपः, freedom from sin.

For yuh and yoh, see :

युः – VIII.18.13

योः – I.93.7; 106.5; 114.2; 189.2; II.33.13; III.17.3; 18.4; IV.12.5; V.47.7; 53.14; 69.3; VI.50.7; VII.35.1; 69.5; VIII.39.4; 71.15; X.9.4; 15.4; 37.11;

The words sam and yoh usually occur in pairs.

शम् – रोगाणां शमनं; योः – मयानां यावनम् (X.182.1)

शम् – उत्पन्नानां रोगाणां शमनं; योः – यावनमनुत्पन्नानां पृथक्करणम् – (X.9.4).

शम् – सुखं; योः – दुःखवियोगम् (X.15.4)

Yoh, when occurs alone means mixing or going together (X.105.3; 176.3) – योः मिश्रयिता हविषां देवैः संगमयिता – Sayana on X.176.3.

अप योः अपयोजिता – Sayana on X.103.3.

Hymn 38

The deity of this hymn is Indra, and the Rsi is Indra Muskavisista (इन्द्रमुष्क विशिष्टः). According to the Tandya and Satyayana schools (ताण्ड्य-शाट्वायन), the deity is Muskavan Indra, and Lusa (लुश) the Rsi. The verse 5 contains the words *muskayoh baddha*, मुष्कयोः बद्ध, both scrota bound. We have translated the terms as “indifferent and unconcerned, and Wilson as “so bound.”

There is an obscure legend in this case. Kutsa and Lusa (कुत्स, लुश) having summoned Indra at the same time to their respective sacrifice, he went first to Kutsa, who then detained him, having fastened him by the scotum with a hundred leather thongs. The verse 5 is addressed to Indira by Lusa, exhorting him to free himself (‘f. Satyayana Brahmana and Chandoga Brahmana – Sayana).

3. Dasah, aryah, adevah, be a dasa or devotee (दास), an arya or a noble man (आर्य) or an enemy of gods, an infidel, (जदेव) – Dasa is a labourer or Sudra, the Arya is a person belonging to any of the three varnas, Brahmana, Ksatriya or Vaisya; also an asura or anti-gods, the unsocial element of the society.

Hymn 39

For verse 4, See Nir. IV. 19.

3. Amajurah cit bhavathah yuvam bhagah anasoh, अमाऽजुरः चित् भवथः युवं भगः अनाशोः – You are a good fortune for a wretched damsel who grows old at home. (युवं युवां अमाजुरश्चित् पितृगृहे जूर्यन्त्या अपि दुर्मागाया घोषयाः भगः भवथः – Sayana here a reference is to the mythology of Ghosa; शोभनरूपेणात्मानं परिणमय्य पतिदत्तवन्तोऽस्य इत्यर्थः. Sayana refers to I.117.7 – घोषायै चित्पितृपदे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम्.

4. Tauqryam, the aged and famished; the son of Tugra in mythology.

Yuvan cyavanam sanayam yatha ratham punar yuvanam carathaya laksathuh – You two made (तक्षयुः) the decrepit cyavan (सनयं च्यवानं) young again (पुनर्युवानं) to move a new (चरपाय) like a car (यथा रथाः). [युवं च्यवनम्। सनयं पुराणम्। यथा रथं पुनर्युवानं चरणाय ततक्षायुः। युवा प्रयौति कर्मणि।] (Yuva, a youth; he stirs

(prayauti) actions. The verb *taksti* means to make (तकति करोति कर्मा). —Nir. IV.19.

7. *Sundhyuvam ni uhathuh purumitrasya yosanam* etc. confer on us intellect and the capacity to work. You are extremely friendly and beneficial to us. Mythologically : you brought Sundhyu, the daughter of Purumitra to her husband Vimada.

For *Sundhyu*, see :

शुन्यत X.17.14 शुन्ययन्तु X.17.10
 शुन्यति X.85.35 शुन्यु VII.97.7; VIII.24.24
 शुन्यवः V.52.9 शुन्युम् X.43.1
 शुन्युवः I.50.9 शुन्युवम् VII.88.1; X.39.7
 शुन्युः X.138.5

शुन्यत — यूयं शोधयत You clean (*Sayana* X.17.14); शुन्यति अपनयति relieves (X.85.35)

शुन्ययन्तु, प्रोक्षणेन शोधयन्तु, purify (X.17.10)

शुन्युम्, शुद्ध दोषरहितम्, pure; free from ill (X.43.1)

शुन्युः शोधयितादित्यः, the purifying sun (X.138.5)

Sundhyuvam is also a similar word — with a similar connotation. *Sayana*, however, translates it as the name of a lady (शुन्युवं नाम जायाम्).

Purumitra, friend of every one; friend of all; the word occurs twice in the *Rgveda*; I.117.20 and X.39.17. *Sayana* takes it as the name of a person (पुरुमित्रस्य पुरुमित्र नामधेयस्य)

Vadhrimatyah, वधिमत्याः; for the word see I.116.13; 117.24; VI.62.7; X.39.7; 65.12. *Sayana* says : The *Asvins* heard her invocation in battle when her hand was cut off and gave her a golden hand. On this, *Wilson* comments : this seems to be a later legend arising from the name "Hiranyahasta" of the son given to her. (वधिमत्याः संग्रमे शत्रुभिश्चिन्नहस्तायाः — *Sayana*)

—See also I.116.13.

8. *Vandanam*, वन्दनम्, prayful man. Here again, we have mythological reference to *Vandaha's* extrication from a well; *Sayana* further says "he had thrown himself into it through grief for the death of his wife (वन्दनं जाया — वियोग तन्तापेन कूपपतितं वन्दनाख्यमृषिम्). See also I.112.5.

For *Vispala* (8), *Raba* (9), *Atri* (9), *Sapta-vadhri* (9), *Pedu* (10), *Sayu* (13), see earlier reference

विश्वलाम् — I.112.20; 117.11; X.39.8

विश्वलायाः — I.118.8

विश्वलायै — I.116.15

विश्वला-वसु — I.182.1

Vispala literally means a charitable woman. In mythology, the name of a woman of a fighting race, about whom *Sayana* says :

विश्वलाम्। खेलस्य राज्ञा सेनायां योद्धी विश्वला नाम कश्चित् स्त्री। तां संग्रमे शत्रुभिश्चिन्नजङ्घां सद्यः तदैव एतये गमनाय कृपः अकुरुषम्। *Asvins* provided her artificial legs to enable her to walk quickly. In a heroic combat, she had broken her thigh-bones.

12. Asvins had a chariot, made by Rbhus. For Rbhus, see earlier notes; they are expert in the art of chariot-making. For Rbhu, Vibhu and Vajin, see other references. On cosmic plane, the cosmic divine powers are known as Rbhus; heaven's daughter, dawn, rides on the cosmic chariot.

13. Sayu and renovation of milch cow, and liberation of quail that has been seized by wolf — अपिन्वन शयवे धेनुम् and वृकस्य चित् वर्तिका अन्तः आस्यात् — See I.118.8, VI.62.7 and I.117.16.

Hymn 40

For verse 2, see Nir. III.15

2. Kuha svit dosa kuha vastoh, etc. — where are you at night, where during the day? O Asvins, where do you get your necessary things, where do you dwell? who puts you to bed in a dwelling place as a widow a husband's brother, and a bride a bridegroom?

Devaram, देवरम् — From what root is *deva* divided? He is so called because he is the second husband. Widow *Vidhava*, विधवा, is so called because she is without a supporter, or from trembling, or according to *Carmasiras* (चर्मशिरस्), from running about. Or else the word *dhava* is a synonym of man; *vi-dhava* (widow, is so called because she is separated from man (*dhava*). The word *devara* means a player (*√div*, to play); देवरः कस्मात्? द्वितीयो वर उच्यते। विधवा विधातृका भवति। विधवनाद्धा। विधावनाद्धेति चर्मशिराः। अपि वा घव इति मनुष्यनाम; Nigh. II.3 तद्वियोगाद् विधवा। देवरो दीव्यतिकर्माः —Nir. III.15)

3. Jarama iva (जरणा इव), like two kings, old or great by sovereignty (जरणेव। यथा जरणी ऐश्वर्येण वृद्धौ राजानौ कापया। प्रातः प्रबोध कराः वन्दिनो वाणी कापा। —Sayana explains *jarama* "as two kings, old or great by sovereignty", and *Kapaya*, as the song of the bard or herald, who awakens (a great man) at dawn.

7. Sinjaram, शिञ्जारम् —According to Sayana, sinjara was an *Atri* and that the Asvins came to rescue him from a fire-pit: (शिञ्जारं अत्रिमग्निक्लृतादुत्तारयितुम् —Sayana). See also VII.5.25 अभिशिञ्जारमध्वना।

Usanam उशनां, excellent praises (उशनां कम्पनीयां स्तुतिं च श्रोतुमुपायः —Sayana).

8. Saptasyam, सप्तास्यम् — The seven-mouthed; seems to understand by it "having shifting doors or openings (सप्तास्यं सर्पणशीलं द्वारम्). Ghosa (घोषा) having become eligible as a wife, here expresses her desire for a husband — Sayana)

Vrajam cloud (वज मेघम् —Sayana; Nigh. I.10.

9-14 A beautiful hymn invoking Asvins for the advantage of brides, bridegrooms and progeny — for a good household life.

Hymn 42

For verse 7, see Nir. V.24

7. Sambah, thunderbold (शम्ब इति वज्रनाम शम्भयर्तेर्वा शातयतेर्वा —Nir V.24; It

is derived from $\sqrt{\text{sam}}$, $\sqrt{\text{sam}}$, to kill, or from the causal of *sad* शद्, to knock off. (Nir. V.24)

Ugro yah sambah puruhuta tena — thunderbolt that is terrible; with that O widely — invoked one.

Puruhuta, widely-invoked. (पुरुहूत बहुभिराहूत).

Hymn 43

For verse 5, see Nir. V.22

3. Amateh, अमते = दुबुद्धिः, *amati* is usually ignorance; but Sayana takes it to be the remover of hunger and thirst (अमतेः अस्माकं दुबुद्धिः। प्रज्ञापहरिण्याः पिपासाया वा, thirst taking away the understanding).

4. Krtam na svagni vi cinoti devane — As (*svaghnī*) a gambler (*cinoti*) picks up (*krtam*) the die marked with four dots (*devam*) in play.

Svaghnī, स्वघ्नी, gambler; he destroys (*hanti*) himself (*svam*, स्वं) — स्वघ्नी कितवो भवति। स्वं हन्ति। स्वं पुनराश्रितं भवति (Nir. V. 22); oneself is so called, because it is dependent.

Kitava is an onomatopoetic word = *Kim* + *tava*, i.e. what have you got? or else it is a benedictory exclamation, "good luck". (कितवः किं तवास्तीति शब्दानुकृतिः। कृतिवान् वा। आशीर्नामकः; Nir.V.22)

Sam' vargam yat maghavat suryam jayat, when Indra overcomes the rain-bearing sun (यत् यदा मघवा धनवानिन्द्रः संवर्गसम्यग् वृष्टेर्वजयिता। सूर्य आदित्यं जयत् तदीय रसापहरण दारेण जयति — Indra's victory over the sun is said to be his taking away the moisture or rain from the latter. *Sayana*).

9. Parasuh, परशु, axe, or thunderbolt of Indra.

Rtasya sudugha, cow of truth manifested as of old (*purana-vat*, पुराणवत्) axe is the thunderbolt and thunder is the cow.

Hymn 44

For verse 6, See Nir. V.25.

6. The first invokers of gods went forth their several ways; their glorious deeds are hard to surpass. Many who were not able to ascend the ship of sacrifice, remained in the very world, stinking.

They went forth severally.

Prthak (severally) is derived from the root *prath* (to spread) (प्रथक् प्रायत्। पृथक् प्रयतेः).

First invokers of gods, i.e. who invoked the gods (प्रथमा देवहूतयः। ये देवानाह्वयन्त), and performed glorious and heroic exploits (अकुर्वन् श्रवणीयानि यशांसि) which are hard to be surpassed by others (दुरनु-कराण्यन्यैः), i.e. those who were not able to ascend the ship of sacrifice (येऽशक्नुवन् यज्ञियां नावमारोढुम्)

Now those who were not able to ascend the ship of sacrifice remained here, i.e. in this very place, or in debt, or in this world (अथ ये नाशक्नुवन् यज्ञियां नावमारोढुम्। ईर्मेव ते न्य विशन्त। इहैव ते न्यविशन्त, ऋणे हव ते न्यविशन्त। अस्मिन्नेव लोक इति वा। Nir. V. 25)

Irma, ईर्मा, a synonym of arm so called because it is very much moved (*sam* √ir, सम्+√ईर) – ईर्म इति बाहुनाम्। समीरित तरो भवति – Nir. V.25

9. **Ankusam**; अंकुशम्, goad, metaphorically for praise (अत्रांकुश शब्देन प्रेरकत्वं गुणयोगात् स्तुतिरुच्यते। स्तुतिं धारयामीत्यर्थः – *Sayana*)

Safarujah, शफ S आरुजः – Striking with the hoof (शफारुजः आभिमुख्येन परबलानां हन्तृरावतादीन् गजान् आरुजासि आभिमुख्येन रुजसि पीडयसीत्यर्थः – the slayers of powerful foes, i.e. elephants, *airavata* etc. – *Sayana*).

Hymn 45

For verse 1, see Nir IV. 24; for the entire hymn, see Yv. XII. 18-29.

1. **Indhan enam jarate svadhib**, इन्धान एव जरते स्वाधीः, while kindling the man of noble wisdom extols him, i.e. he praises him (Nir. IV. 24)

Agni or fire has three abodes; as the sun, it is in the highest heaven; as *jatavedas*, he is on this earth, and then the third time it is born in the waters. We are also told elsewhere that it is present as lightning in the midspace or clouds. In fact, **Agni** is one, the energy eternally present in creation. Its manifestations are various. In the sun, we have the energy liberated during nuclear disintegrations and condensations; in the lightning, the energy due to electric discharges; in wood – combustion, the chemically released energy. The hot springs and streams of warm water are merely convectional adjustments and the hydraulic energy is the mechanical one. The term **Agni** embraces all these forms and transfers of energies.

1. **Divaspari prathamam jajne agnih** – **Agni** was first born beyond the heaven as the sun (अग्निः प्रथमं पूर्वं दिवः घुलोकस्य परि उपरि आदित्यात्मनः जज्ञे जातः – *Sayana*; **Agni** was first generated as *prana*, or vital air, from the breath of heaven and that man generated him; **Prajapati** created him eternal in all the waters, and the **Yajamana** lighting him also gives birth to him (*Mahidhara*).

2. **Vidma te agne tredha trayani vidma te dhama**. O **Agni**, we recognize your three forms and three stations, and then many stations. We recognize your secret name too (*vidma te nama paramam guha*). The three *agnis* are *ahavaniya*, *garhapatya* and *anvaharyapacana* (or *daksina*). And then we have a secret and sacred *agni*, the spiritual fire, the light and warmth of the spiritual innermost realm. This secret *agni* is realized by the *Veda-vida* only, the spiritual man versed in the secrets of the sacred knowledge.

3. **Nrmanah**, नृमणाः = नृमनाः, well-disposed towards men; it stands for **Varuna** (नृमणाः नृषु मनुष्येभ्यः नुग्राहकतया सक्तचित्तो वरुणः – *Sayana*). It stands for **Prajapati** (*Mahidhara*)

Agne samundra tva idhe O fire he illumines thee in the ocean (it refers to the submarine fire).

Nrcaksa – नृचक्षा, beholder of men.

Idhe divah agne udhan, illumines thee in the centre of the sky (दिवः घुलोकस्य सम्बन्धिनि ऊधन् ऊयसि अधः स्थानीय आदित्यमण्डले यज्ञे वा ईधे संदीपितवान् – *Sayana*).

6. **Panca janah**; the five classes of men, either the five classes, **Brahmana**, **Ksatriya**, **Vaisya**, **Gudra** and **Nisada**; or the four chief priests

Brahma, Hota, Udgata and Adhvaryu, and fifth the Yajamana (*Mahidhara*).

8. *Ayuh*, moving every where (आयुः गन्ता स सर्वतोऽयमग्निः — *Sayana*; *durmarsam ayuh*, दुःडमर्षः आयुः, irreproachable life — *Mahidhara*).

Hymn 46

2. *Dhīrah bhrgavah*, धीराः भृगवः, wise Bhrgus. On this Wilson writes : The discovery of Agni, which is here likened to the discovery of lost cattle, probably refers to the real difficulty, which the ancient Hindus felt in generating fire by means of two pieces of wood, a difficulty which perhaps was the cause of their worship of fire.

Hymn 47

The deity is Indra Vaikuntha, or Indra, the son of Vikuntha. Sayana quotes a legend in this connection. Vikuntha was a female *asura*, who desiring to have a son like Indra, performed penance (the *Kṛcchra* and *Candrayana*) for the purpose. Indra, wishing that there should not be another like himself, took upon him the state of the embryo of Vikuntha, and was born as her son. (A later mythology would have probably connected the name with the heaven of Visnu — the Vaikuntha of Visnu — *Wilson*).

1. *Vasupate vasunam, gopati gonam*, lord of abundant wealth and cattle; वसुपते वसूनां — the unnecessary apparent repetition of *vasu* and *go* is meant to intensify the poetic effect — according to Sayana, cumulative and intensive (वृत्त्य वृत्तिभ्यां त्वमित्य बहुत्वं च).

2. *Asmabhyam citram vṛsanam rayīm dah*, अस्मभ्यं चित्रं वृषणं रयिदाः, grant us various fertilizing riches (*Wilson*); अस्मभ्यं चित्रं चायनीयं वृषणं वर्षकं रयिं धनं दादेहि, — a common refrain in all the eight verses of this hymn.

Hymn 48

For verse 7, see Nir. III. 10

2. *Atharvanah vaksah*, the vaksa or head of the son of Atharvan.

1. Indra, am the striker off of the head of the son of Atharvan (See इदं वै तन्मधु दध्यह्यवर्णोऽश्विभ्यामुवाच — SBr. XIV. 2.5.16, and अश्वस्य शोष्णां प्र यदीयमुवाच — I.116.12). *Dadhyañc* is the son of Atharvana. See our earlier notes.

I. 80.16; 116.12; 139.9; VI.16.4; IX. 108.4

Tritavea, i.e. for *Trita Aptya*, त्रित, त्रितऽआप्त्य, who had fallen in a well See II.11.19; VIII. 47.14; 16; X.48.2 and numerous others for *tritah*, *tritram* and *tritasya*.

Dadhice, दधोचे, See I. 117.22; X.48.2

दधोचः — I.84.13; 119.9 — *Sayana*

7. Single-handed I overcome this one (opponent); irresistible I overcome two. What can even three do (against me)? In battle I thrash them well, as if they were sheaves. How dare my enemies, who are without Indra, revile me?

Vaska (III.10) comments on this verse and utilizes this occasion to give the etymology of several numerals:

एक इता संख्या	— One is the number gone a little, (from/इ, to go).
द्वौ द्रुततरा संख्या	— Two is the number running further, (√द्रु, to run).
त्रयस्तोर्णनो संख्या	— Three is the number gone across furthest, (√त्रि, to cross).
चत्वारश्चलिततमा संख्या	— Four is the number moved most, (√चल्, to move).
अष्टावश्नोते	, <i>asta</i> or eight is derived from √अश्, to pervade)
न व न वननोया, नावाप्ता वा	— nine, not to be won (√वन्) or not obtained (न+अव/आप्)
दश दस्ता, दृष्टाया वा	— ten exhausted (दत्) or whose meaning is seen (√दृश्)
विंशतिर्द्विदशतः	— twenty is two times ten.
शतं दशदशतः	— a hundred, ten times ten.
सहस्रं सहस्वत्	— a thousand, a powerful number.
अयुतं प्रयुतं नियुतं	— ayutam (ten thousand) prayutam (hundred thousand),
ततदभ्यस्तम्	niyutam (million), of these each latter, the former multiplied by ten.

अबुदो मेघो भवति। अरणमम्बु। तद्दः। अम्बुदो अम्बुमद् भातोति वा अम्बुमद् भवतोति वा। स यथा महान् बहुमलनि वर्षेतदिवाबुदम्— *Arbuda* means a cloud; *aranam* means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud when raining becomes a large mass, so like that is the number *arbudam* (ten millions) — Nir. III.1: अर्णः=उदकनाम, Nigh. I.12.

Khale, खले, in the battle (खले न पशोन्मति हन्मि भूरि —Nir. III.10); खल इति संगमनाम् Nigh. II.17; it is derived from √खल्, to fall (खलतेवा, or from √खल्, to kill (स्थलतेवा)). The other meaning of Khala, i.e. threshold, is derived from the same root also (अयमपीतरः खल एतस्मा देव); it is scattered over with grain (समारकन्नो भवति) — Nir. III.10.

Hymn 49

The hymn has references to such terms as अत्कम् (3), कुत्सम् (3), (4), वैतसून् (4), तुग्म् (4), स्मदिमम् (= स्मद्सद्भिम्) (4), मुग्गयम् (5), श्रुतर्वणे (5), वैशम् (5), आयवे (5), षड्-गुभिम् (षट्सगभिम्) (5), सव्याय (5), नववास्तवम् (6), बृहद्वयम् (6), तुर्वशम् (8), यदुम् (8), त्वष्टा (10), which have been mythologically interpreted by traditionalists. Many of these terms have occurred earlier in the Rgveda.

3. अत्कम्, *atkam* — I.95.7; 122.2; IV.16.13; V.74.5 VI.29.3; IX.69.4; X.49.3; 95.8; 49.9; 123.7

अतकान् , *atkan*, V.55.6

अत्के , *atke*, IX.101.14; 107.13;

अत्कैः , *atkaiḥ* — II.35.14; VI.33.3;

Atkam, अत्कं, coverer cf. (Vṛtra); coverer of enlightenment; son of an enemy (अत्कं आच्छादकं, शत्रुपुत्रम् — *Sayana*);

Nama, नाम, water (नाम उदकं नामैतत् — *Sayana*)

4. *Vetasun*, वेतसून्, stubborn, unyielding, the only occurrence of the term is X.49.4;

वेतसः, *Vetasah*, IV.58.5

वेतसवे, *Vetasave*, VI.26.4

वेतसुम्, *Vetasum*, VI.20.8

To *Sayana*, it is the name of a Janapada or a county, एतन्नामकान् जनपदान्.

Smadibham, स्मदिभम्, the word occurs only once i.e. in this verse alone; obstinate cloud.

5. *Mrgayam*, मृगयम्, sensual pleasure, *Sayana* takes it to be the name of an Asura. The word also occurs in IV.16.13

Srutarvane, श्रुतर्वणे; one adept in divine knowledge; according to *Sayana*, the name of a Maharsi; as *Srutarvani*, श्रुतर्वणि it occurs once in VIII.74.13

Vasam, वेशम्, one present through and through; pervading one; name of person; the word occurs in V. 85.7, and no where else.

Ayave, आयवे, for *Ayu*; for the living one; for the progressive. See also : I.31.2; II. 140.8; II. 2.8; III. 60.7; V. 7.6; VII. 4.3; VIII. 15.5; IX. 67.8; X. 49.5.

Padgrbhim, पद्ग्रभिम्, incoming obstacles; name of some one (uncertain). The word occurs nowhere else in the Rgveda.

Savyaya, सव्याय, for *Savya*; for minimizing troubles; name of some one. For *Savya*, see:

सव्यः — I. 82.5

सव्याम् — VIII.4.8

सव्यतः — II. 11.18

सव्याय — X.49.5

सव्यंतम् — VIII.24.5

सव्येन — I.100.9; V.36.41;

सव्या — II.27.11

VIII.81.6

6. *Navavastvam*, नववास्तवम्; occupant of a new habitation; also see I.36.18; VI.20.11 besides X. 49.6; an adversary of Indra.

Brhadratham, बृहद्रथम्, possessing a big body; having a big chariot

For this term, see

बृहद्रथम् — I.36.18; X. 49.6

बृहद्रथा — V. 80.2

बृहद्रथिम् — VI. 49.4

बृहद्रथे — I. 57.1

8. *Turvasam* and *Yadum* — see earlier notes.

The words occur in pair at the following places.

I.36.18; 54.6; 174.9; VI.20.12; 45.1; VIII.4.7; 7.18; IX. 61.2; X.49.8

Turvasam, तुर्वशम्, one who possesses an easy self-control.

Yadum, one quick in efforts.

Hymn 50

For verses 1 and 6, see Nir. XI. 9 and V. 25 respectively.

1. See also Yv. XXXIII.23.

Bring your worship to the great (god) who is exhilarated and (who is giver of) food, who is dear to all men, who is all powerful to Indra, whose great strength is very over-powering, whose great glory and power, heaven and earth honour.

(प्रजच) Honour with praise (महे) the great god, (अन्यसः) giver of sacrificial food, अन्नस्य दात्रे, who is being exhilarated, i.e. who is rejoicing, मोद मानाय, or who is being implored, स्तूयमानाय, शब्दायमानायेति वा who is dear to all men; and विश्वामुवे, who is all powerful, and इन्द्रस्य, to Indra; (यस्य सुमुखं सहो महि) in whose pleasure there is exceedingly great strength, इन्द्रस्य यस्य प्रीतौ सुमहद् बलम् and महिश्रवः and most praiseworthy glory, महद्य श्रवणीयं यशः and (नृम्णं च) power bestowed on men. (रोदसी सपर्यतः) Heaven and earth worship you (द्यावापृथिव्यौ वः परिचरतु इति).

Yaska further remarks : कमन्यं मध्यमादेवमवक्ष्यत i.e. what god other than the atmospheric would the seer have thus addressed.

6. *Eta Visva savana* etc., O son of strength, thou soon drawest or favourrest all these pressed Soma juices or places which thou supportest thyself. (एतानि सर्वाणि स्थानानि तूर्णमुपाकुरुष्वे। स्वयं बलस्य पुत्र यानि धत्स्व – Nir. V.25).

Yajnah, mantrah and brahma, यज्ञः मन्त्रः – the sacrifice, the hymn, the sacred text (यज्ञोमन्त्रः। इज्यतेऽनेनेति यज्ञकरण साधनं मृतो मन्त्रः। यजुरित्यर्थः ब्रह्मपरिवृद्धम्। शस्त्रमित्यर्थः। तदुभयात्मकं वचः उद्यतं भवतीति शेषः। – *Sayana*; ब्रह्म = परिवृद्धं शस्त्रम्, = the prayer that is not recited aloud.

Hymn 51

For verses 1, 8 and 9, see Nir. VI.35, VIII.22 and VIII.22 respectively.

In reference to the hymns 51, 52 and 53, Sayana quotes a curious legend, partly taken from the Taittiriya Samhita, II. 6.6. It is said that Agni had three elder brothers who were killed by *Vasatkara* (वषट्कार) in the form of a thunderbolt, and by *havir-vahana* (हविर्वाहन), the oblation-bearer of the gods. Agni-Sancika (अग्नि सौचीका), afraid of sharing the fate of his elder brothers, fled and hid himself in the deep water. The fishes betrayed his retreat to the gods who were searching for him, and upon this discovery, the dialogue recorded in these three suktas is supposed to have occurred. (*Wilson*)

Sayana regards *Vasatkara* and *havirvahana* as proper names, but they really denote certain acts : *Vasatkara* is the utterance “vasat” and the conveyance of oblations to the gods is *havirvahana*. Perhaps, the agni, first produced by attrition was not strong enough to carry oblations to gods.

1. *Mahat tat ulbam sthaviram tadasi*, महत् तत् उल्बं स्थाविरं तत् आसीत् Great was that cover and compact also. *Ulbam*, उल्बं, cover (derived from the root ऊर्णु, (to cover) or from √वृ to cover (उल्बमूर्णतिः वृणोतेर्वा – Nir. VI.35; उल्बं प्रावरणम् – *Sayana*).

3. *Dasa' antarusyat*, दशऽन्तरुष्यात्, ten hiding places (of Agni or fire) : (i) heaven, (ii) mid-air, (iii) earth (i.e. the three worlds); (iv) Agni, (v) Vayu, and Aditya (i.e. the three divinities, the terrestrial fire of attrition, lightning among clouds, and nuclear heat in the sun; (vii) waters (viii) heat or energy in shrubs, (ix) fire in the trees, and (x) fire in the bodies of living beings.

(अग्नेर्हि गूढानि दश स्थानानि भवन्ति – प्रथिव्यादयस्त्रयो लोका, अप्रिवाय्वादित्यास्त्रयो देवा आप ओषधयो वनस्पतयः प्राण शरीरिमिति दश स्थानानि – *Sayana*).

4. *Hotrat*, होत्रात्, i.e. Havirvahana, personified, (होत्रात् होतव्यात् हविर्वहन दित्यर्थः – *Sayana*); functionally, I, having been made the bearer of oblations.

6. *Agneḥ purve bhratarah*, the elder brothers of Agni; the preceding places of the flaming fire. *Sayana* enumerates them as (i) *bhupati*, (ii) *bhuvanapati* and (iii) *bhutanam patih* (घातरः भूपतिर्भुवनपतिर्भूतानां पतिदिति त्रयो प्रजा – *Sayana*).

8. After having explained the *Apri* deities in the Eighth Chapter (Nir. VIII. 4-21), Yaska asks, “Now who is the god to whom the *prayaja* प्रयाज or introductory and the *anuyaja*, अनुयाज, the concluding oblations are offered?” The general consensus is that they are offered to Agni. Now Yaska quotes the two verses, 8 and 9, from the present R̥gvedic hymn.

The introductory (प्रयाज) and the concluding (अनुयाज) oblations are exclusively mine. Give me, O gods, the juicy portions of the offering, butter of waters (घृतं च अपो) and the fragrant exhalations of herbs (पूरुषं च ओषधीनां). May the life of agni be long. (8) The introductory and concluding oblations are exclusively thine, and so will be the juicy portions of the offerings; nay this whole sacrifice will be thine, O Agni; to thee will bow down the four quarters. (9)

Passages from other sacred texts do not agree to this view. According to some authorities, the *prayajas* and *anuyajas* belong to (i) to metres (SBr. I.3.2.9) – छन्दसि वै प्रयाजाश्छन्दांस्यनुयाजाः; (ii) to seasons (SBr. I.3.2.8, Kausi, Br. III.4) – ऋतवो वै प्रयाजाः ऋतवोऽनुयाजाः; (iii) to animals (Kausi, Br. III.4) – पशवो वै प्रयाजा पशवोऽनुयाजाः; (iv) to prana or vital breath; or to prana and apana (Air. Br. I. 11.3; 17.14), or (v) to atman (Tait.Sam. VI.1.5.4; आत्मा वै प्रयाजा आत्मा (or प्रजा) वा अनुयाजाः

The *prayajas* are the portion of the oblation which are to be offered before the *pradhana* (or principal ceremony), the *anuyajas* after it. प्रयाजान् प्रधानस्य प्रमुखे यष्टव्यानेतन्नामकान् हविर्भागान् तथा अनुयाजान् अनु प्रधानात्पश्चाद् यष्टव्याने तन्नामकान् – *Sayana*)

Urjasvantam haviso bhagam – the strong portion (or the juicy portion) of the *havis*, is that called the *Svisakṛt*, the concentrated portion of all the ingredients, the *caru* (चरु), *purodasa* (पुरोडाश) etc. after sprinkling afresh (ऊर्जस्वन्तं प्रत्यभिधारणात्सारवन्तं हविषः सर्वस्यापि चरुपुरोडाशादेः भागं त्विष्टकृदाख्यं भागं दत्त – *Sayana*).

Hymn 52

For verse 3, see Nir. VI.35.

2. *Samid* = Sam' it – सप्तसिद् – fuel, moon (समित् सप्तदशचन्द्रमाः चन्द्रमा भवतु बह्मा – *Sayana*). Moon is identical with Soma and hence *Samit* becomes Soma, and thence an oblation of Soma. On the ritual side, Agni being *hotṛ*, Asvins being *adhvaryu*, Soma becomes *brahma*.

3. This same sacrificer, who is the maker of Yama carried oblations which the gods enjoy. He (Agni) is generated every month, day by day; the

gods appointed him their oblation bearer.

On this Yaska comments : This same sacrificer who is the maker of Yama, carries food which the gods eat. He is generated every month or even every fortnight, day after day.

Kiru, किरु = किः + ऊँ ; किः = को भवति i.e., who is, कीदृशो भवति। तस्य को व्यापार इत्यर्थः, or of what type is he, or what is his function — *Sayana*.

Yamasya, (Afraid) of Yama or death (यमस्य मृत्योः भीतः सन्निति शेषः कमपि हुतं अहं भवति देवान् प्रति — What offering does he bear that the gods accept — *Sayana*).

Yamasya may also mean : the servant of Yama, referring to Agni as the burner or consumer of the dead. (*Wilson*).

Ahah ahah jayate, अहः जायते, born day by day, since Agnihotra is performed every day, and for that the fire is kindled afresh every day.

Masi-masi, मासि मासि — month by month, the *pityajna* is performed every month and similarly we have other periodical rites performed fortnightly, four-monthly, six monthly or annual. (प्रतिदिनमग्निहोत्रार्थम्। प्रतिमासे जायते पितृयज्ञार्थम्। एतत् काल द्वयमुपलक्षणं पक्ष चतुर्मासि षण्मासि संवत्सरादीनाम् — *Sayana*).

There is another interpretation also. When we speak of "day by day", we refer to the Agni of the sun who rises every day, and when we refer to "month by month", we refer to the moon. (अहः अहः सूर्यात्मना जायते मासि मासि चन्द्रात्मनेति — *Sayana*).

4. **Panca yamam**, of five ways; this refers to the *pankta yajan* (पञ्चयामं पञ्चविध गमनम्। पाङ्क्तो हि यज्ञः — *Sayana*).

Trivrtam, of three types, i.e. of the morning Savana, the midday Savana and the third Savana (त्रिवृतं सवनत्रयं मेदेन त्रिप्रकारम् — *Sayana*).

Sapta-tantum, of the seven threads, i.e. the seven metres of the *mantras* (सप्त तन्तुं सप्तभिः छन्दोमयैः स्तुतिभिर्विस्तृतम् — *Sayana*) or having seven performers (सप्त होता).

Hymn 53

For the verse 4, see Nir. III. 8

3. **Yajnasya gubyam Jihvam**, यज्ञस्य गुह्यां जिह्वम् = The mysterious tongue of the yajna; this refers to Agni. The fire is kindled; the Agni becomes the tongue of the gods, by means of him they drink the libation, (अग्निर्हि यज्ञस्य जिह्वा, तेन देवानां पानाग्निहोत्रत्वेनोपचारः — *Sayana*).

4. Today, then, let me first think out the speech, with which we, the gods, shall overcome the demons. Ye partaker of sacrificial food, ye holy five-tribes, enjoy my sacrifice.

Asuran, असुरान्, of the asuras or demons or of vital breaths.

Demons (*a-su-rah*) are so called because they delight in evil places (असुरः असुरताः), or they are expelled from places (from *√as*, to throw; मथानेष्वस्ताः).

Or else, *asuh*, असुः, is a synonym of vital breath (अपि वा सुरिति प्राणनाम); inhaled, it rests in the body, i.e. endowed with it (*asu + rah*) (अस्तः शरीरे भवति। तेन तद्वन्तः — Nir. III.8).

Yaska gives a quotation: सोर्देवानसृजत, तत् सुराणां सुरत्वम्। असोरसुरानसृजत् तदसुराणामसुरत्वम् – He created gods or *suran* from good (सु), i.e. the characteristic of gods. He created demons (*asuran*) from evil (*a + su*, अ + सु, not good, i.e. evil); that is the characteristic of demons. (Nir. III.8, cf. तेनासुरानसुरानसृजत्, तदसुराणामसुरत्वम् – Tait. Br. II. 3.8.2.4)

Urjāda, ऊर्जाद, partakers of fuel or sacrificial food and holy; i.e. eaters of the sacred food and holy. (ऊर्जाद उत यज्ञियास्तः। अन्नादाश्च यज्ञियाश्च – Nir. III.8.)

Urj, ऊर्ज, is a synonym of food (ऊर्गित्विन्ननाम); so called because it gives strength (ऊर्जयतीतिस्तः); or it is easy to divide when cooked (पक्वं सु प्रवृक्वमिति वा – Nir. III.8).

Pancajanah, the five types of men; the five tribes – Gandharvas (गन्धर्वाः) the manes (पितरः), gods (देवाः) demons (असुराः), and evil spirits (रक्षांसि), or the people of four *varnas* with *nisada* as fifth (*Aupamanyava*):- गन्धर्वाः पितरो देवा असुराः रक्षासीत्येके। चत्वारो वर्णा निषादः पञ्चम इत्यौपमन्यवः (Nir. III.8)

Nisada, निषाद, hunter, or one who catches fishes, He is so called because he lives by killing animals. Sin is embodied (नि+सृज्) in him is the etymology given by etymologists (निषादः कस्मात्। निषदनो भवति। निषण्णमस्मिन्नाप-कमिति नैरुक्ताः – Nir. III.8)

Panca, पञ्च, five; this is so called since it is the united number, i.e. it remains uninflected in the masculine, feminine and neuter genders (पञ्च पृक्त संख्या। स्त्री पुं नपुंसकेष्व विशिष्टा – Nir. III.8).

Hymn 54

4. Catvari te asuryani nama adabhyani - चत्वारि ते असुर्याणि, नाम अदाभ्यानि, Four are the asura - slaying uninjurable forms. The word *nama*, means forms or bodies (नाम नामकानि शरीराणि – Sayana. In hymn 54, verse 1, we have *ta nama*, तन्नाम which is interpreted as चत्वारि ते असुर्याणि नाम by Sayana.

The four forms are: (i) *mahat*, the first modification of prakṛti; also identified with ether or *akasa*. (ii) *usas* or dawn, (iii) the sun, the *aditya*, (iv) *kala* or time (महत्, उपसु, आदित्य, काल).

6. *Brhadukthā* – the one equipped with vast divine knowledge. (बृहदुक्थात् प्रभूत शस्त्रयुक्तात्)

The name of the seer of this hymn is also *Brhadukthā*, belonging to the family of *Vamadeva*.

For other references of this word, also see

बृहत्सुक्वः – V. 19.3; X. 56.7

बृहत्सुक्वात् – X. 54.8

Hymn 55

1. *Tat nama guhyam*, तत् नाम गुह्यम्, the form held secret (see X.54.4, चत्वारि ते असुर्याणि नाम)

Guhyam secret, not known, unmanifested (गुह्यं गोपनीयमप्रकाशितम् – Sayana)

Dure, at a far distant (दूरे विप्रकृष्टे दूरदेशे वर्तते – Sayana)

Abhika, in the proximity; near (अभीके अन्तिके नामैतत्, तवसमीपे - *Sayana*); also परस्परमभ्यक्तं, सापेक्षे वर्तते, relatively placed.

Astabhnah, got alarmed (अस्तम्भाः स्तम्भितवानसि).

Bhratuh, भ्रातुः, of the brother, i.e. of the *parjanya* (rain).

Putran, children, sons, i.e. aggregates of water (पुत्रान् पुत्रस्यानीयानुदक संस्त्यावान् - *Sayana*).

Parjanya is regarded as the brother of *Indra*, and *Indra*'s sons are aggregations or conglomerations of water.

2. **Mahat nama guhyam**, the mighty mysterious form, it stands for sun, which is so mighty; *mahat* is the first in the list of four names (महत् अत्यन्तं प्रवृद्धम्). It stands for *akasa* (ether also since from ether, void or *akasa*, all the heavenly bodies are born (आकाशात्मकादि परमेश्वरस्वरूपात् भूतभव्यात्मकं जगदुत्पद्यते, *mahat* also means *matter* or *Prakṛti*, the penultimate source in the evolution of universe (प्रकृतेर्महान् - *Samkhya*; आकाशाद्वायु - *Tait. Br. VIII.1*), *Sayana* identifies it with *parmesara*, the creator.

3. **Panca devan**, पञ्चदेवान् - the five orders of divinities or beings - *deva*, *manusya*, *pitr*, *asura*, and *raksas* (पञ्चदेवान्-देवमनुष्यपित्रसुररक्षः- संज्ञकान् - *Sayana*).

Sapta sapta, seven, really all the sevens; in mythology seven troops of *maruts* (people); also the seven rays of the sun, the seven senses, the seven worlds and so on, all the sevens.

Catuh' trinseta, thirty-four deities : 8 *Vasus*, 11 *Rudras*, 12 *Adityas*, *Prajapati*, *Vasatkara* and *Viraj*, "Endowed with light (*dyotisa*) of like nature (*sarupena*) and with various (*purudha*) functions (*vivratena*). Also "(*Indra*) contemplates with his four and thirty-fold light of one colour but various functions." (*Wilson*)

4. A glorification of *Indra*, appearing as dawn and finally as the sun.

Yat te jamityam avaram, since thy relationship is downwards) (जामित्वं बान्यत्वं, अवर्तं अवाङ्मुखम् अस्मदिभिमुखम्)

Parasyah, stationed on high (परस्याः उपरि स्थितायाः - *Sayana*).

Yena pustasya pustam, in glory or light, greatest sustainer among the sustainers; this refers to the mighty sun, who is the third *name* or form in the list of four. (येन तेजसा पुष्टस्य पोषयुक्तस्यापि पदार्थस्य पुष्टं अतिशयेन पोषयुक्तमादित्यम् - *Sayana*).

5. *Indra* in this verse is identified with Time, which is his fourth form; the earlier three forms being *Mahat*, *Usas* and *Aditya*.

Devasya pasya Kavyam Mahitva - देवस्य पश्य काव्यं महित्वा, -O people, see the might (or poem) of the Time - form *Indra* or God (देवस्य काशात्मकस्य इन्द्रस्य महित्वा महत्त्वेनोपेतं काव्यं सामर्थ्यं पश्य पश्यत, हे जनाः - *Sayana*)

Adya mamara sah hyah samana, अद्य ममार सः ह्यः समान, he dies today; he is alive tomorrow.

Compare with - यमी द्वा सवयसा सपर्यसिः समाने योना मिधुना समोक्ता। दिवा न नक्तं पतितो युवाजनि पुरु चरन्नजरो मानुषा युगा। (I.144.4).

A textual authority is support of re-birth.

6. **Arunah suparana**, अरुणः, सुपर्णः, purple-coloured bird, *Indra* in the form of purple *suparna*.

Sakmana sakah, शक्मनः शाकः, strong with vigour (शक्मना शक्मैव शाकमः शक्मना बलेन शाकः शक्त)

Yat ciketam satyam, यत् चिकेतं सत्यं — that which he knows is truth.

Jeta, जेता, conqueror of wealth.

Data, दाता, distributor of wealth.

Sanat anidab, सनात् अनीकः, having no nest since eternity (सनात् पुराण-अनीकः अनीको नीदस्याकर्ता — *Sayana*)

Hymn 56

1. **Ekam**, एकम्, one portion (एकं एकोऽंशः — *Sayana*). Literally, "This one of thee, the other is one; with the third light, enter.

As *dyotis* occurs in the third place, *Sayana* concludes, it is required in the two preceding, understanding however by *dyotis* first *agni*, fire or vital warmth, second *vayu*, air or vital breath, and the third *caitanya*, intelligence or soul.

Traditionally we are told, that the verse is addressed by R̥si to his deceased son *Vajin* and the purport is to enjoin the reunion of the vital with the external elements, vital warmth with fire, vital breath with air, the soul animating the body with that animating the sun. The sun is known to be the soul of the animate and inanimate world (सूर्य आत्मा जगतस्तत्पुण्ड्रश्च — 1.115.1).

5. **Rajah purva dhamani mimanah**, measuring the ancient divisions. (रजः लोकम्। लोका रजांस्तुल्यन्ते, Nir. IV. 19) पूर्वाधामानि पूर्वाणि स्थानानि अमिता अन्यैरमितानि मिमानाः परिच्छिन्दन्तः परि चक्रन्ः पर्यक्रमन् — *Sayana*); or having subdivided the planets, lunar asterisms etc. (स्वसामर्थ्येन सर्वं लोकं व्याप्य पुरातनानि ग्रहनक्षत्रादीनि परिच्छिद्य सर्वभूतानि नियम्य प्रजा अनुदकानि तेजांसि वा प्रसरितवन्तः — *Sayana*).

6. **Tṛtīyena Karmana**, by the third act of duties. The three obligations of every man are: (i) obligation towards R̥sis, ऋषिर्ऋणः; (ii) obligation towards Nature's bounties, देवर्ऋणः; and (iii) obligation towards parents, or elders, पितृर्ऋणः (बह्वचर्येणर्षिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः — Tait. Sam VI.3.10.5) These obligations are fulfilled respectively by Brahmacharya, Yajna, and Prajanama, i.e. propagation of children.

7. **Nava na ksodah pradisaḥ pṛthivyah** नावा न क्षोदः प्रदिशः पृथिव्याः, — Just as men cross over the water in several quarters of the earth in a ship.

Svastibhiḥ ati durgani visva, स्वस्तिभिः अति दुर्गाणि विश्वा, and just as they get over all difficulties by the blessings (*svasti*) of (Lord).

Ksodah, क्षोदः, water.

Durgani, दुर्गाणि, difficulties (दुर्गाणि दुःखेन गन्तव्यानि अतितरन्ति तद्वत् — *Sayana*, which could be got over with pain and effort).

Hymn 57

Sayana quotes a legend before commenting on the hymn. There were four brothers, Purohitas of the Raja Asamati (असमति) of the family of IKSVAKU, इक्ष्वाकु — Bandhu, बन्धु; Subandhu, सुबन्धु; Srutabandhu, श्रुतबन्धु, and Viprabandhu, विप्रबन्धु. For certain reasons the king dismissed all of them,

and in their place appointed two others. They were Mayavins or magicians. This offended all the four brothers; they instituted magic ceremonies for the Raja's destruction. When Mayavins heard of this, they put Subandhu to death. On this, the other three (Bandhu, Srutabandhu and Viprabandhu) composed a hymn for their own safety. The present hymn is that one. But the legend is merely of a later imagination, of course; and has no historic authority.

1. *Ma pra gama pathah vayam*, मा प्र गाम पथः वयम् may we not be asray from the (right) path.

Ma antah sthuh nah aratayah, मा अन्तः स्युः नः अरातयः, may not our enemies (अरातयः) remain on their positions; may our evils and short comings not stay in our hearts.

2. Agni is invoked in the verse who is the *tantu* or thread of the sacrifice, the bearer of oblations and the main requisite in the Yajna. (तन्तु आहवनीयादि रूपेण विस्तृतः। यज्ञस्य प्रसाधनः, प्रकर्षण साधयिता। देवेष्वनन्तः देवैः स्तोतृभिः ऋत्विग्भिर्विस्तारितो वर्तते येषां - dawn out by *Nasimahi*, नशीमहि, may we obtain the favour (of Agni).

3. *Pitṛnam manmabhih*, with the praises of the pitṛs, i.e. elders, the men of experience (पितृणां अंगिरसां मन्मभिः मननीयैः स्तोत्रैः - *Sayana*).

5. *Jivam vratam*, जीवं व्रतम्, all the functions of life, the proper working of the complex of sense organs and vital breaths. (जीवं व्रतं प्राणादीन्द्रिय संचातम् - *Sayana*).

6. *Vrate*, व्रते, assignments (व्रतमिति कर्मनाम - *Nigh.* II.1).

Prajavantah, प्रजावन्तः, blessed with progeny, i.e. children and grand-children (प्रजावन्तः प्रजाभिः पुत्रपौत्रादिभिर्पुक्ताः सन्तः; - *Sayana*).

For verses 4,5 and 6, see also Yu. III.54,55 and 56.

Hymn 58

Manas or mind is the deity of this hymn. Mind sometimes usurps the functions of the self also, and hence *manas* may mean soul also.

"*Yat te.....mano jagama durakam tatta a vartaya masiha ksayaya jivase*" is the refrain of the 12 verses of this hymn.

"We bring back that (spirit) of thine, to dwell here, to live long" (*Wilson*), यत् तव मनः दुरं जगाम, तत् तव मनः आ वर्तयामः अस्मिन् लोके निवासाय जीवनाय च - *Venkata*)

1. *Yaman Vaivasvatam* - Yama, the son of Viṣvasvat, *yama* is the Supreme Lord, who enforces His law and order in the universe; He is *vaivasvata*, since He is the Lord of regions.

Jivasa, जीवस, for long life.

A *vartayamah*, आ वर्तयामः, call you back. According to *Sayana*, the verses of this hymn are addressed to Subandhu (हे सुबन्धो!).

3. *Caturbhrstim bhumim*, चतुर्भृष्टिं भूमिम्, to the four-quartered earth (चतुर्भृष्टिं चतुर्दिशु भ्रंशो यस्याः सा - *Sayana*)

4. *Catasrah pradisah*, चतस्रः प्रदिशः, to the four regions (of space) (प्रकृष्टा महादिशः).

5. *Samudram arnavam*, to watery ocean, to clouds, to the vast cosmic plasma. (अर्णवं अर्णात्सुदकानि तद्वन्तं समुद्रं मेघं वा -*Sayana*)

6. *Pravatah maricibh* प्रवतः मरीचीः, high velocity rays of light (प्रवतः प्रगच्छन्तीः).

7. *Apah-osadhih*, अपः ओषधीः, to flowing waters and plants.

8. *Suryam usassam*, सूर्यं उपसत् to the sun and dawn.

9. *Parvatan brhatah*, पर्वतं बृहत्, to the extensive mountain.

10. *Visvam idam jagat*, विश्वमिदं जगत्, to the entire universe.

11. *Parah paravatah*, पराः परावतः, to far far distant places (अत्यन्तं दूरदेशान्).

12. *Bhutam ca bhavyam ca*, भूतं च भव्यं च, to past and to future; through the time parameter.

Hymn 59

For verse 5, see Nir. X.40.

1. *Ayuh tari*, आयुः तारि, life be augmented, (According to Sayana, the life of Subandhu, सुबन्धोः)

Nirrtih, निर्रतिः, death-borne calamity; fear of death; dread of calamity, it is the deity of sin (निर्रतिः पापदेवता).

Parataramsu nirrtih jibitam, परातरं सु निर्रतिः जिहीताम्, may Nirrti depart to great distances. [Nirrti is a synonym of earth also. Nigh I.1].

2. *Jarita*, being praised (जरिता जीर्णास्तुता वा -*Venkata*) The first three verses have *Nirrti* as the deity; of verse 4, the deities are *Nirrti* and *Soma* both.

4. *Mo su nah mrtyava para dah*, मो पु णः मृत्यवे परा दाः—may us not Soma give up to Death.

Pasyema nu suryam uccarantam, पश्येम नु सूर्यं उच्चरन्तम् -Extend our life that we may live long to behold the rising sun, (उच्चरन्तम्। ऊर्ध्वं गच्छन्तम्, उदयन्तम् -*Sayana*)

5. *Asunite mano asmasu dharaya*, असुनीते मनो अस्मासु धारय, O the life-giver, give us back the departed spirit, or the lost courage.

Asunitih, असुनीतिः, the life-giver, or the breath restorer (मनुष्याणां असुं शरीरतो नयति सा असुनीति नाम -*Venkata*; असुनीते मनुष्याणामसूनां नेत्रि देवि। -*Sayana*); also the life-giver Lord (हे प्राण प्रापक ईश्वर)

O *Asuniti*, support the mind with us for the continuation of life; prolong well our age. Make us happy in the sight of the sun, do thou increase our body with clarified butter. (Nir. X. 40)

Asuniti is so called because it carries the breath away (*asun nayati*; असुनीतिः। असुं नयति, Nir. X.39).

Gr̥tena, घृतेन; by *ghṛta*; by water; by butter; by lustre (तेजो वै घृतम् -*Mait.* I.2.8)

Jivataya, जीवातवे, for the long continuation of life.

Rarandhi, रारन्धि make us complete (-Nir).

The verb *radh* (in रारन्धि *rarandhi*) is also used in the sense. "to be subdued" (रघ्यतिर्वशमनेऽपि दृश्यते -Nir. X. 40).

6. *Anumate*, अनुमते, O loving mother, O mother of grace, the giver of deep insight (one of the three goddesses: Aditi (अदिति), Anumati (अनुमति) and Sarasvati (सरस्वती)).

Rapah, रपः, iniquity, evil, sin (यद् रपः पापं कृच्छ्रमस्ति - *Sayana*)

Ksama, क्षमा, remove (क्षमा क्षमायां सत्याम्। यद्वा पृथगप्युच्यते। क्षमाप्यपहरतु - *Sayana*)

Apbharatam, अप भरताम्, take away (अप भरतां अपहरतां अपनयताम् - *Sayana*)

9. *Ava dvake*, अव द्वके, come down by two; through Asvins, who come in duels.

Av trika, अव त्रिका, come down by threes; through the three divines; *Ida*, *Sarasvati* and *Bharati*.

Ksama, क्षमा, the earth (Nigh. 1.1) (क्षमा क्षमायां चरिष्यु चरन्ति एककम् - *Sayana*); the one moves or wanders singly on the earth; this is *Agni*.

(क्षमायां चरति एकम्। इति अग्निमाह - *Venkata*) 8, 9, 10 - The refrain in all these three verses is भरतां अप यत् रपः द्यौः पृथिवि क्षमा रपः मो सु ते किं चन आमम् - Heaven and earth remove all iniquity; let heaven (or earth) (take away) iniquity; may no ill ever approach thee. (According to the traditionalists, these verses are meant to protect Subandhu).

Hymn 60

For verse 3, see Nir. XII. 30.

2. *Asamatim*, असमाति, uncontrolling; submerged; unrestraining, having no control on the sense organs; name of a king according to traditionalists (असमाति राजानम् - *Sayana*)

Nitosanam, नितोशनम्, the destroyer (of enemies) (नितोशनं शत्रूणां हन्तारम् - *Venkata*)

Bhajerathasya, भजेरथस्य, of Bhajeratha; one born in the family of king Bhajeratha (*Sayana*); of the human body, meant to fulfil desires; a defence vehicle.

Niyayinam ratham, निययिनं रथं, quick-moving (or well-controlled) chariot; conquering chariot.

Satpatim, सत्पतिं, the Supreme Controller.

3. *Pavirvan*, पवीरवान्, one armed with sword or javelin (पवीरवान्। पवीरः। पविः खड्गवान् - *Sayana*).

Pavih, पवि, means a javelin because it tears the body open (पविः शल्यो भवति। यद्विपुनाति कायम्, तद्वत्, *Paviram* means a pointed weapon i.e. furnished with javelins (पवीरमायुधम्); *paviravan*, one who possesses this weapon, i.e. *Indra*. (तद्वान् इन्द्रः पवीरवान् - Nir. XII.30)

Atitasthau paviravam, *Indra* stood at the head (अतितस्थौ पवीरवान्). For *paviravi*, पवीरवी, or divine speech, see X. 65.13, Nir. XII.36.

Apiravan, अपीरवान्, unarmed with sword or javelin.

4. *Panca Krstayah*, पञ्च कुट्टयः, people belonging to five classes: *Nisoda*, and people of four *varnas*, (निषाद पञ्चभारयत्वारो वर्णाः - *Venkata*).

5. *Rathaprosthesu*, रथप्रोष्ठेषु, In the persons attached to the chariots of body. Sensual persons.

Asamatisu, असमतिषु, in the uncontrolling ones; in them, who have no restraint.

6. Agastyasya nat'hhyah, अगस्त्यस्य नत्स्य, nephew of Agastya; for the faculties of a sin-free person.

Penin, पणीन्, of temptations; niggard withholders.

7. Subandho, सुबन्धो, O good brother, O good friend (for mythology, see *Brhaddevata* VII.97-102).

12. Ayam me hastah bhagavan. अयं मे हस्तः भगवान्, this my hand is fortunate, since by my efforts, by my remedies this person has been cured. In mythology, the patient Subandhu rises from coma.

Hymn 61

A hymn of 27 verses, with *Visvedevah* as deities, and Rsi Nabhanedistha of the race of Manu (नाभा नेदिष्ठो मानवः, Air. Br. V.14). The word nabhanedistha, नाभानेदिष्ठः, occurs only once in Rgveda X.61.18 standing for *vayu* or air. In the present hymn following terms occur as adjectivals for Nabhanedistha:

गूर्तस्वचाः (1), fierce-voiced, उद्यत वचनः

धियंश्वाः (18), supporter of the rite, कर्मणोधारकः

कस्यचित् श्वान्तस्य (21), of a certain tranquil person, कस्यचित् प्रवृद्धस्यश्रान्तस्य वा

विप्रः (23), sage; एषां प्रेष्ठः, most dear to them, the Angirasas, अंगिरसां प्रियतमः Manu is the son of Vivasvat or Aditya, and Nabhanedistha is the son of Manu, and hence related to heaven (तद्बन्धुः सूरिः दिविते — the kinsman of the earth, the utterer of praise belonging to thee who abides in heaven).

We have an interesting legend in the *Aitareya Brahmana*, V.14: The brothers of Nabhanedistha partitioned among themselves to his exclusion the whole of the paternal wealth, whilst he (Nabhanedistha) was engaged in his religious studies. Upon their completion, Nabhanedistha applied to his father for his portion, but there was nothing left, and his brothers refused to give up any of theirs. As a compensation, Manu recommended him to apply to the Angirasas who were engaged in a sacrifice for obtaining Svarga, but having come to the sixth day, were so perplexed by the number of the mantras (verse) that they could go no further without assistance. Nabhanedistha went to them, and repeated for them this and the following Sukta (hymns 61-62), and through the efficacies of these two Suktas, they went to heaven, leaving to him the remainder of the sacrifice, a thousand head of cattle. As Nabhanedistha was walking off with them, he was stopped by Rudra, seated on a black corpse, who claimed whatever was left at a sacrifice as his right. The claim was referred to Manu, the law giver, the patriarch. Manu gave his decision in favour of Rudra, and consequently, Nabhanedistha relinquished the cattle to Rudra, who in reward of his ready acknowledgement of the truth presented the cows to him.

1. Gurta'vacah, गूर्तस्वचाः, preceptor uttering mystering mysterious knowledge; (उद्यतवचनः नाभानेदिष्ठः — *Sayana*)

Manhane'sthab, मंहनेऽस्थाः, engaged in an act of partitioning (मंहने प्ला-
मागप्रदाने वर्तमानाः प्रातरः —*Sayana*)

Krana, क्राणा=भागं कुर्वाणा=भागं कुर्वाणो

Paktbe abani, पक्वये अहनि, on the day, the ceremony is to be matured
(पक्वये पक्त्वये अहन् अहनि —*Sayana*).

Sapta hotṛn, सप्तहोतृन्, seven priests as hotṛ, prasastṛ, brahmanacchans
etc.

Itab' uti, इतःऽकृति, rapid in movement. (इत ऊति इतोऽगमनवत्, going from
hence —*Sayana*; to *Sayana*, it could also be a name of *Asvins* — He begot the
Asvins — रेत इत ऊति सिञ्चत् जनयामासाश्चित्रनौ —*Sayana*).

3. **Manah na tigamam dravanta**, rushing swiftly as mind (मनः न यथा मनः
तिगमं तीक्ष्णमाशु धावति आगच्छति द्रवन्ता द्रवन्तो गच्छन्तो —*Sayana*)

4. **Divah napata**, दिवः नपाता, children of heaven; alternatively, not
making heaven to fall, दिवः दीप्यमानस्य स्वर्गस्य प्रकाशात्मकस्य यागस्य वा न पातयितारौ
अश्विनौ —*Sayana*.

5. **Brahma's daughter** is either Heaven or Dawn i.e. the sun impreg-
nating his own daughter. The verses 5-7 refer to begetting of *Rudra* by *Praja-*
pati. According to *Wilson*, "there is an evident blending and confounding of
the two, especially in the legend of *Brahma's* incestuous passion for his
daughter. She according to the *Aitareya Brahmana*, III.33, being, according
to some, the Heaven, according to others the dawn.

7. **Vestoh patim**, वास्तोः पतिम् — the lord of hearth; lord of sacrifice. This
refers to *Rudra* (*Air.Br.* III.33). There the gods, incensed by *Brahma's*
wickedness, seek for some one to put him to death; but each feeling his own
inability, they create *Rudra* for the purpose. Here the myth becomes astro-
nomical. *Rudra* wounds *Prajapati*, who had assumed the form of a deer, and
flying to heaven becomes the asterism *Mrgasirsa*, मृगशीर्ष, the doe into which
the daughter had been changed becomes the asterism *Rohini*, रोहिणी. *Rudra*
following becomes *Mrgavyadha*, मृगव्याध.

8. In the legend, this verse is said to be repeated by *Vastospati* (or
Rudra) coming to stop him.

Vṛsa na phenam asyat, वृषा न फेनं अत्यत् — He, the showerer, casts foam of
virile fluid around. We are told in a legend that *Namuci*, नमुचि, was destroyed
by *Indra* in the shape of the foam of the sea.

Para-vrk, पराऽवृक्, relinquish (परावर्जयिता सन् —*Sayana*).

Na sarat pada, न सरत् पदा, does not advance, even one step.

Prsanyah, plunderer, skilled in rapine (पृशन्त्यः पथिकानामभित्यर्शनं कुशलः —
Sayana); an epithet for *Rudra*.

9. **Maksu**, quickly (मक्षु शीघ्रं —*Sayana*)

Udhah, night (ऊधः = रात्रिः, *Nigh.* I.7)

Sanita, becomes (सनिता जज्ञे)

10. **Navagva**, नवग्वा, an appellation for twin-divines, *Asvins*; or *Angi-*
rasas; newly consecrated youths. See *Gavamayanam*, गवामयनम्, ceremony.
Navagvas are those who get the gift of cows at the "new-year" ceremony,
and hence their name.

Adaksinasab, those who have no gifts to give. (अदक्षिणातः दक्षिणारहिताः —

Sayana). The Angirasas are the *yajamanas* and priests both, and hence they give no gifts.

Dvibarhasah, pertaining to two places or regions, earth and heaven (दिवर्हसः द्वयोः स्थानयोः छावापृथिव्योः परिवृष्णः — *Sayana*)

Kanayah, कनाया; of the maiden, of the attractive one, (कनायाः कमनीयायाः, or even of *Pr̥snī*; पृश्नि, sky. — *Sayana*)

11. **Reknah**, pure riches (रेक्णः पाथो लक्षणो घनम्)

Sabardughayah, nectar giving cow, सबर् = अमृतनाम = nectar. sabar = nectar.

Usriyayah, of cow (सर्वदुग्धायाः सबरित्यमृत नाम। अमृत दोग्ध्याः उमियायाः गौः — *Sayana*).

12. **Karaveh** कारवः (कारु. sing.), the poets, the praisers (कारवः। कारुरित्यर्थः स्तोता — *Sayana*)

19. **Iyam me nabhi**, इयं मे नाभिः — This aerial voice (i.e. the middle region) is my bond of affinity (इयं माध्यमिका वाक् मे नाभिः संनाहिनी). The voice of the mid-heaven is here considered as identical with *Aditya* — सा या वागसौ स आदित्यः — S Br. X. 5.1.4)

21. **Asvagh̥nasya**, आश्वघ्नस्य, of Asvagh̥na, of the killers or winners of horses, that is, of those who keep control on the sense organs, so well known as the horses yoked to the chariot of body. Also a name of Manu, a performer of the Asvamedha Yajna, the father of Nabhanedistha; (आश्वघ्नोऽश्वमेधयाजी मनुः, तस्य पुत्रस्य — *Sayana*)

25. **Purvi'iva**, पूर्वीइव, like an ancient road, or like the eastern quarter of world (पूर्वीव गातुः प्राची दिगिव सा यथा गच्छतां सुखं प्रयच्छति, तद्वत्। alternatively, पूर्वी पुरा प्रसिद्धा पुरातनीव गातुः सरणिरिव सा यथा गच्छतां सुखं प्रयच्छति, तद्वत् — *Sayana*)

Hymn 62

For verse 5, see Nir. XI.17

The deities of the verses 1-6 are either *visvedevah*, 'all-gods, or the Angirasas; of verse 7 is *visvedevah* and the rest, i.e. 8-11 is liberality (दानस्तुति) of Raja Savarni. As in the previous hymn, the R̥si is Nabhanedistha.

The terms of importance occurring in this hymn are **INDRA, ANGI-RASAS, MANU, BALA, MANU (SAVRNI), SAVARNYA** (सवर्ण एव सावर्ण्यः, 9 — *Udgitha*; सवर्णः सवर्ण एव सावर्णिः Savarnya is Manu, — *Udgitha*. The R̥gveda contains the words सावर्ण्यस्य दक्षिणा (9), and सावर्णदेवाः (11) in this hymn only, and no where else.

5. These seers are indeed multiform, moreover they are inscrutable. They are sons of Angiras; they are born of Agni.

Virupasah it **rsayah**, विरूपास इत् ऋषयः, these seers are of many forms (बहुरूपा ऋषयः — Nir. XI.17.

It gambhira vepasah, इत् गम्भीरा विपासाः, their actions are inscrutable, or their wisdom is profound — Nir. XI.17.

Te angirasah sunavah, ते अङ्गिरसः सूनवः, they are sons of Angiras (तेऽङ्गिरसः पुत्राः).

Agnēh pari jajñire (अग्नेः परि जज्ञिरे), they were born of Agni (ते अग्नेरधिजज्ञिरे)

With these words, their birth from Agni is described (Nir., XI.17).

6 For *Angirasas*, see Nir. III.17 (अङ्गारेष्वङ्गिराः। अङ्गारा अङ्कना अञ्चना —Angiras was born in live coals. Live coals are so called because they leave a mark or they are bright).

Angirastama, they chief Angiras; the brightest.

7. *Astakarnyah*, अष्टकर्ण्यः, eight-eared; or ear marked with numeral 'eight' as broad-eared (अष्ट इति 'अशु व्याप्ती' निष्ठायां रूपम्। विस्तृतकर्णाः —*Sayana*); if part is put for the whole, it would mean cows having all their members ample. उपलक्षणमेतत्। व्याप्त सर्वावयवा गाः — *Sayana*; अष्टकर्ण्यः अष्टकर्णाः विस्तृतकर्णाः गाः —*Venkata*).

[Also cows, with ears marked with numeral eight —indicating the script form in which the numeral eight was represented].

The word अष्ट, *asta*, is comparatively of rare occurrence in the Rgveda:

अष्ट — VIII.2.4; X.48.11; also VII.84.5; 85.5; VIII.70.5; X.126.1 (with both syllables anudatta).

अष्टमम् — II.5.2; X.114.9

अष्टा — I.121.8

अष्टभिः — II.18.4

अष्टौ — I.35.8; 126.5; X.72.8 and the compound words as अष्टाष्टपदी (I.164.41); अष्टाष्टपदीभिः (II.7.5); अष्टापदीम् (VIII.76.12) and अष्टाष्टवन्धुरम् (X.53.7).

9. *Na tam asnoti kah cana*, न तं अश्नोति कः चन —None one succeeds in reaching him; no one can equal *savarni* in munificence.

Savarnyasya, of the *savarni*, i.e. of the person belonging to same *varna* or rank in the society.

Hymn 63

For verse 16, see Nir. II. 46

1. *Paravatah*, having come from afar (परावतः दूरदेशादागत्य —*Sayana*).

Vivasvatah, of the son of Vivasvat, i.e. of man, or of Manu, who is the Supreme creation of our Lord (विवस्वतः विवस्वत्पुत्रस्य मनोः —*Sayana*). The word *vivasvantah* is a synonym of man (Nigh.II.3).

Yayateh nahusyasya barhisi asate, ययातेः नहुष्यस्य बर्हिषि आसते, seated on the sacred grass of Yayati, the son of Nahusa, who occupies sacred positions, and is well-disciplined (नहुष्यस्य) and of good heritage and good learning (ययातेः).

The word *yayateh*, ययातेः, occurs only at this place (X.63.1) in the Rgveda and nowhere else. For ययातिश्चत्, see I.31.17 the only other reference for *Yayati*.

The word *Nahusa* is synonymous of *manusya*, मनुष्य (Nigh. II.3).

For the terms, derived from *Nahusa*, see :

नहुषः — I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7.

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VII.46.27

नहुष्यस्य - X.63.1

नहुष्याणि - IX.88.2

नहुष्यभिः - IX.91.2

नहुषा - V.73.3

नहुषाति - VI.22.10

नहुषाय - VII.95.2

नहुषीषु - I.100.16; VI.46.7; VII.6.24

2. **Namasyani**, नमस्यानि, words of reverence, (नमस्यानि नमस्काराणि)

Namani, नामानि, names; appellations (according to Sayana, bodies or forms - नामानि नमनीयानि विश्वा सर्वानि शरीराणि).

3. **Uktha** - **susman**, उक्थ-शुष्मान्, strength described in words of sacred praise (उक्थ शुष्मान् स्तुतिवृत्तान् - Sayana).

For **Uktha** - **susmah**, उक्थ शुष्माः, see VI.36.3. and X.63.3; these are the only two references for **uktha'susma**.

8. **Kṛtat** - a **kṛtat**, (from the sins) already committed and also the uncommitted ones, i.e. only contemplated in mind but not executed so far (कृतात् कायिकात्यापात्, i.e. physically or bodily done; अकृतात् कर-चरणदिभिरकृतात्; मानसात्यापात्, i.e. not committed by hands, legs etc i.e. from mental sins).

Enasah, एनसः, from sins.

9. For **agni**, **mitra**, **varuna**, **bhaga**, **dyava-prthivi**, see our earlier notes.

10. According to Sayana, the heaven is here taken as ship and has been praised. Human body complex may also be regarded as the divine ship.

Yajna or sacrifice may also be regarded as the boat or ship to carry us over and across.

16. The fortune which comes abounding in wealth to riches is best indeed in the distant atmosphere. May she preserve, whose guardians are the gods, be easy of access.

Fortune is indeed best in the distant atmosphere (प्रपथे प्रकृष्टाय मार्गाय); She comes abounding in wealth to riches (रेक्णस्वतो धनवतो। अभ्येति वा। वसूनि वननीयानि, i.e. treasures which are worthy of being sought after. सा नोऽस्मा गृहे, may she protect us at home, i.e. in our dwelling places. May she be of easy access (सा निरमणे। सा निर्गमने पातु। स्वा वेशा भवतु। देवी गोष्ठी देवान् गोपायत्विति। देवा एनां गोपायत्विति वा। The guardian goddess, i.e. who protects the gods or whom the gods protect. (Nir. XI.46).

17. **Plateh**, प्लतेः of the enlightened sages (according to Sayana, of **Plati**, the name of a sage). See also X. 64.17 (the entire verse is repeated in the hymn X. 64). The word **plati** does not occur anywhere else in the Rgveda.

Hymn 64

For verse 5, see Nir. XI.23.

The hymn deals with such terms as **Narasamsam** (3), **Pusan** (3,7), **Yama** (3), **Trita** (3), **Vata** (3), **Aja-ekker-pat** (4), **Ahimbudhnya** (4), **Daksa** (5), **Aditi** (5), **Purandhi** (7), **Tisya** (8), **Kṛsanu** (8), **Sarasvati**, **Sarayu** and **Sindhu** (9), **Tvastr** (10), **Rbhuksan** (10), **Vaja** (10), **Rathaspati** (10), **Gaya** (16) and **Plati** (17). For such terms, see earlier notes.

The entire hymn is directly and indirectly an answer to certain questions, which have been raised in the verse 1: who is that divine among divines? who hears our invocations, whose venerable name may we enunciate? who shows us compassion? who is the giver of happiness? who comes out for our protection?

2. Venah, वेना, wishes, desires (वेनाः कान्ताः प्रज्ञाः — *Sayana*)

Venanti, वेनन्ति, long and go to (वेनन्ति देवान् काम्यन्ते— Nir. X 38), - Vena is derived from the root *ven*, meaning, to long for : (See also X. 123.1; Yv. VII.10).

3. Narasamsam, नराशंसम्, most illustrious (नरैः शंसनीयम् — *Sayana*, an appellation of Pusan). [नरा वा शंसं = नराशंसं वा]

Pusanam, पूषणं, nourishing power (पूषणं स्तोतृणां धन दानेन पोषकम् — *Sayana*)

Suryamasa Candramasa, सूर्यामासा चन्द्रमसा, the sun and the moon (and the two moons) (सूर्यामासा चन्द्रमसा। मा इति चन्द्रमसो विशेषणम्। माति पक्षमिति माश्व-न्द्रमाः। तो सूर्याचन्द्रमसौ — *Sayana*)

usasam-aktum, उपसं-अक्तुम्, dawn and night (अक्तुं रात्रिम् — *Sayana*)

4. Kavib, कविः, all-wise; here an appellation for fire-divine (कविः क्रान्तप्रज्ञोऽग्निः — *Sayana*)

Ajah-ekapat, the Supreme Lord, that walks alone (अजः। एतन्नामको देवः। एकपात् एकोऽसहाय एकपतति गच्छतीत्येकपात् — *Sayana*)

Suhavebhii, with solemn invocations (सुहवेभिः शोभनाह्वानैः — *Sayana*)

Rsatmdatay, prayers through the Vedic verses (ऋक्विभिः मंत्रवद्भिः स्तोत्रैः — *Sayana*)

5. Adite, O Earth, O Mother-Infinity (अदिते पृथिवि — *Sayana*).

Daksasya janmani, at the birth of Daksa; at the rising time of the sun (दक्षस्य सूर्यस्य जन्मनि तस्मिज्जाते)

Vrate, वते यज्ञकर्मणि, at the sacrifice; at mitra-varuna, the pair of day and night (अहर्वे मित्रो रात्रिर्वरुणः — Ait.Br. IV.10; mitra is day and Varuna is night).

Literal translation — "At the birth and ordinance of Daksa, thou attendest, O Aditi, on the two kings Mitra, and Varuna. In births of diverse forms, Aryaman of the seven priests and rich in chariots has his path unobstructed."

The verb *vivasti* is used in the sense of attending (विवासति-परिचर्यायं; वते कर्मणि, at the ordinance; राजनौ-मित्रावरुणौ, the two kings are Mitra and Varuna). Aryaman is the sun (अर्यमादित्यः, अरीणां तमसां यन्ता नियन्ता सूर्यः), *pururathah*, पुरुरथः, having many chariots (पुरुरथो बहुरथः). *Sapta hota*, are the seven rays (सप्तहोता, the seven priests, the seven rays that extract juices for him — सप्त होता सप्तास्मैरश्मयो रसानभितन्नाम यन्ति; or seven seers like Bharadvaja who praise him = सप्तै नमृपयः स्तुत-वन्तीतिवा; or even seven seasons i.e. the usual six seasons and the intercalary month. In births of diverse forms, i.e. activities, i.e. sunrises. — विषुरूपेषु जन्मसु कर्मसूदयेषु — Nir. XI.23.

8. Trih sapta sasrah nadyah, the twenty-one flowing rivers or arteries and veins. (त्रिःसप्त एकविंशति संख्याकाः, 3 X 7 = 21, सप्ता सरन्तीः ; or 360 days (3 X 7 = 21; 3 + 7 = 10, 3 + 5 + 7 = 15; (15 + 21) X 10 = 360).

Krsanum, a gandharva that protects the Soma (कृशानुं सोमपालमे तन्नामानं गन्धर्वम् — *Sayana*); or the one that burns or consumes all.

Tisya, तिष्य, the Tisya constellation (?).

9. **Sarasvati, Saryuh, Sindhu**, सरस्वती सरयुः सिन्धुः, three of the twenty-one rivers or arteries:

Sarasvati — the flowing one, from/sr.; also सुन्दर जलवती मेघधारा the pleasing showers of rainwater.

Saryuh — the gliding one; also नीचैः सरणशीला वृष्टिधारा, the rain streams flowing throw low levels.

Sindhu — the speedy one; also पृथिव्यां स्पन्दमाना नदी, the river on plains flowing in floods.

16. **Gayah**, name of a Rsi (गयः नामर्षिः — *Sayana*); one with full control on vital forces (प्राणा वै गयाः — SBr. XIV.8.15.7); also progeny.

Hymn 65

For verse 13, See Nir. XII. 30.

Verse 1 abounds in terms like Agni, Indra, Varuna, Mitra, Aryaman, Vayu, Pusan, Sarasvati, the Adityas, Visnu, the Maruts-Svaha, Soma, Rudra, Aditi, and Brahmanaspati (either the appellations of the Supreme Lord or of Nature's bounties).

Verse 9 also have such terms as Parjanya, Vata, Indra, Vayu, Varuna, Mitra, Aryaman, Adityas and Aditi who dwell on the earth, in heaven or in the waters (पार्थिवस्तः, दिव्यास्तः and अप्सु).

12. The verse contains the terms Bhujyu, Vadhrimati, Syava, Kamadyu, Vimada, Visnapu and Visvaka. For some of them, see our earlier notes.

Bhujyum — भुज्युम् — I.112.6; IV.27.4; VI.62.6; VII.68.7; VIII.12.2; X.40.7 etc.

Vadhrimatyah, वधिमत्याः — I.116.13; 117.24; VI.62.7; X.39.7; 65.12.

Syavam, श्यावम् — I.117.24; X.65.12.

Syavah, श्यावाः — I.35.5; 126.3; VI.48.6; VIII.46.23 etc.

Kamadyuvam, कमद्युवम् — X.65.12, and nowhere else in the Rgveda, (कमद्युवं कामस्य दीपनीं वेनपुत्रीं जायाम् i.e. the "light of love" — *Sayana*; also कमनीयमन्नादिकस्य द्योतयितारं प्रकाशयितारं योजमावम्, i.e., the manifestor or germinator of every thing that is loving and useful like food etc. -

Vimadaya, विमदाय — I.51.3; 112.19; 116.1; 117.20; VIII.9.15; X.39.7; 65.12 and other references under विमदन, विमदाः etc.

Visnapvam, विष्णाप्वम् — I.116.23; 117.7; X.65.12,

visnapva, विष्णाप्वे — VIII.86.3

Visvakaya, विश्वकाय — I.116.23; 117.7; X.65.12 (always occurring with *Visnapvam*)

13. The daughter of lightning, thunder, the one-footed drive, supporter of heaven, the Sindhu, the waters of the ocean, the all-gods and Sarasvati, together with prayers and praise, shall hear my words.

Paviravi, one equipped with weapons; i.e. Indra (पावीरवी आयुधवती); **Pavi** means a javelin because it tears the body open.

(पविः शल्यो भवति। यद् विपुनाति कायम्। तद्वत्। पावीरमायुधम्। तद्वान् इन्द्रः पवीरवान्). **Pavi-ram** means a pointed weapon; i.e. furnished with javelins;

pavi-ra-vam, one who possesses this weapon, i.e. Indra (Nir. XII.30).

Hymn 66

3. *Gayam*, house or abode (गयम् गृहनामैतत् — Nigh. III.4)
 Indra with Vasu; Aditi with Aditya; Rudra with Rudras, Tvastṛ with the wives (*gnabhih*, ग्नाभिः, देवपत्नीभिः छन्दोभिः — *Sayana*).
 Indra with Vasu — resplendent Lord with wealth.
 Aditi with Adityas — Mother Infinity with brilliant solar rays.
 Tvastṛ with *gnabhis* — Lord of justice with laws and ordinances.
 4. Aditi, Dyava-prthivi, Rta, Indra, Visnu, Maruts, Svar-brhat (great sun), Vasu, Rudra and Savitr, with usual meanings.
 5. Sarsavat, Varuna, Pusan, Visnu, Vayu and Asvins with usual meanings.
Sarman, house or abode (शर्म गृहम् — Nigh. III.4).
Trivarutham amhasah — Triply - guarding protection from distress (त्रिवरुथम् त्रि-कस्य शर्म गृहम्, i.e. a house with three courts, or द्रोणाघवनीय पूतभृष्टं तंज्ञकानि त्रीणि पात्राणि यत्र विद्यन्ते संभज्यन्ते तद्यज्ञसाधनं गृहम् — i.e. a hall of sacrifice, containing the three Soma Vessels-drona, adhavanīya and putabhṛt.
 10. Vata, Parjanya, Bhaga and Vajins with usual meanings.
Vajins are Agni, Vayu and the sun (अग्निर्वयुः सूर्यस्ते वै वाजिनः — Tait. Br. I.6.3.9).
 11. Sindhu, Aja-ekapad and Ahirbudhnya with usual meanings.
 14. *Vasisthasah*, वसिष्ठासः, *Vasistha* means the pious-most sage; *Vasisthasah*, वसिष्ठकुलजाता ऋषयः — *Sayana*.

Hymn 67

For verse 7, see Nir. V.4

1. *Ayasyah*, अयस्यः, the devotee; one with steady mind.

For this term see: I.62.7; VIII.62.2; IX.44.1; 108.8; 138.4.

Sayana quotes a legend in respect to this hymn. It is said that once upon a time the Rsi Angiras had a son, named Brhaspati, who became the *purohit* or head preceptor of Indra, for the instruction of the gods. His cows were stolen by the *Panis*, and taken to *Vala's* city, and put into three hiding places. Being urged by Indra to go and look for them, Brhaspati went after them, accompanied by the Maruts, and having begotten the sun for the purpose of lighting up the cave, where the cows were hidden (events referred to in the hymn) took away the cows after killing the demon *Vala* and the *Panis* who followed him.

For *Vala* (वळ) see :

वल्गु — I.62.4; II.11.20; 14.3; 15.8; 24.3; III.34.10; IV.50.5; VI.18.5; VIII.14.7; 8; X.62.2; 67.6; 138.1.

वल्गुस्य — I.11.5; 52.5; II.12.3; VI.39.2; X.168.5; 6; 9.

Vala literally means ocean, in the form of clouds.

We have numerous references to the recovery of the stolen cows in the

Rgveda. See our introductory volume (I) in the series; and Sarama and the Panis hymn also (X.108).

Sapta-Sirsnim, सप्तशीर्ष्णाम्, the seven-headed, a ceremony accompanied by Seven Maruts; an invocation or the entire revealed knowledge in seven metres.

Dhiyam, reflecting on good works (धियं कर्मणां धात्रीं कर्मणां ध्यातारं बृहस्पतिं पुत्रमलभत्येत्यर्थः i.e. Bṛhaspati; for we have: येऽङ्गारा आसंस्तोऽङ्गिरसोऽभवन् यदङ्गाराः पुत्रवशान्ता उददीप्यन्त तद् बृहस्पतिरभवत् — Ait. Br. III.34

2. **Angirasah**, sons of Agni; Angiras was born in live coals. Live coals are so called because they leave a mark, or they are bright. (अंगारेष्वङ्गिराः। अङ्गारा अङ्गनाः अङ्गनाः — Nir. III.17).

Divah asurasya putrasah virah, दिवः पुत्रासः असुरस्य घोराः — sons of the brilliant and powerful (Agni) (दिवः दीप्तस्य असुरस्य प्रज्ञावतः अग्नेः अङ्गिरसः पुत्राः — Sayana).

Dadhanah, supporter of the sacrifice (दधानाः कर्मणः धारयन्तः सन्तः — Sayana)

Padam, पदम् — according to Sayana, it refers to Bṛhaspati as supporting (dhama) sacrifice (धाम धारकं पदं बृहस्पत्याख्यम् — Sayana)

5. **Usasam, suryam, gam**, ऊषसं सूर्यं गाम् — the dawn, the sun and the cow. Bṛhaspati, begetting the sun, which comes into being after the time of dawn, brought the cattle out from the folds enveloped in darkness.

6. **Svedanjibhih**, shining with perspiration (स्वेदाञ्जिभिः स्वेदाञ्जयो मल्लः शरदामरणाः or having streaming ornaments — Venkata). Also स्वेदाञ्जिभिः स्वेदस्य स्वेदितुः शरितुल्यदकस्य अञ्जिभिः अभिव्यक्तिभिः उत्पादनैः, अथवा शरितुल्यदकस्य अभिव्यञ्जकैः अङ्गिरोभिः सह आशिरं सोमं इच्छमानः कामयमानः — Udogitha)

7. **Brahmanaspati**, ब्रह्मणस्पतिः ; lord of praise.

Varahaih, by clouds *Varaha*, वराह, means a cloud: it brings (√hro) the best means of livelihood. There is a Brahmana passage "thou hast brought the best means of livelihood" (वराहो मेघो भवति। वराहारः वरमाहारमहाघोः — इति ग्राहणम्)

From afar, he pierced the cloud by hurling his thunderbolt (विध्यद् वराहं तिरो अद्रिमस्ता — I.61.7).

Varaha also means 'boar'; here it is derived from the same root also; he tears up the roots; as he tears up all the good roots (अयमपीतरो वराह एतस्मादेव। बृहति मूलानि। परं वरं मूलं बृहतीति वा। Also वराहमिन्द्रमुपम् — Indra slew the ravaging boar, VIII.77.10).

The Angirases are also called *varahas*: ब्रह्मणस्पतिवृषभिर्वराहैः — X.67.7. The Lord of prayer, with the powerful Angirases.

Moreover, these groups of atmospheric gods are also called *varahavah* (वराहवः) — "पश्यन् हिरण्य चक्रानयो दंष्ट्रान्विधावतो वराहन्। i.e. seeing the groups of atmospheric gods, of golden-chariot wheels, of iron tusks, running — I.88.5) — Nir. V.4.

12. **Indreh mahva**; Indra with his might, i.e. the same as Bṛhaspati. Throughout the hymn, the words, Indra and Bṛhaspati, have the same connotation.

Hymn 68

For verse 8, see Nir. X.12.

2. *Agnirasah*, *Bhagah*, *Aryaman*, *Mitra* and *Brhaspati*— all these terms are used for the sun as well as for the Supreme Reality.

Jane Mitrah na, like *Mitra* with the people, i.e. as the sun meets the people with rays. (जने जनपदे स्वरश्मीन् संयोजयति, तद्वत् —*Sayana*)

Asun Iva, आशून् इव, like speedy horses (आशून् व्याप्तान् स्वरश्मीन् वाजय तव स्तोत्रेषु गमय स्वापय —*Sayana*)

Ajau, आजौ, in battle (Nigh. II.17).

The verse describes the appearance and the functional activities of the sun during morning hours, midday, afternoon and the evening.

3. *Atithinib*, ever in motion; constantly moving (अतिथिनीः सततं गच्छन्तीः —*Sayana*)

Isirah, worthy of search (इषिराः एषणीयाः).

Sparbah, worth desiring (स्पर्हाः स्पृहणीयाः).

Parvatebhyah, clouds (in reference to *Vala*, —*Sayana*; also Nigh. I.10).

Gah, गाः, cows, rays, rainwater.

Yavam Iva, like barely.

Sthivibhyah, from granaries (स्थिविभ्यः कुसीदेभ्यः, from the usurers or the hoarders or businessmen).

5. *Sipalam*, शीपालम् —an aquatic plant; the same as *saivalam* (शैवालम्).

8. *Madhu* = honey = *Soma* = milk = milk yielding on all sides, he saw water bound up by the cloud like fish dwelling in shallow water. Having sent (the cloud) with a dreadful roar, *Brhaspati* drew it out like a cup from a tree.

Camasam, cup (चमसं) —The word *Camas*, चमस् is derived from *gama*, i.e. they drink in it. *Brhaspati* having sent it with a dreadful roar, i.e. sound (अशननता मेघेनापिनद्धं मघु पर्यपश्यत्। मत्स्यमिव दीन उदके निवसन्तम्। निर्जहार तद्धमसमिव वृक्षात्। चमसः कस्मात्। चमन्त्यस्मिन्निति। बृहस्पति विरवेण शब्देन विकृत्य —Nir. X.12.

10. *Vanani*, desirable wealth of cows (वानानि वननीयानि गोघनानि, As the leaves are carried off by the winter, so the desirable cows were carried off by *Vala*; *Vala* had pity on *Brhaspati*, coming in search of the cows" (i.e. gave him the cows).

Suryamasa, Sun and moon (सूर्यामासा सूर्याचन्द्रमसौ), which cannot be made afterwards; which cannot be made again.

11. *Pitarah*, पितरः, the protecting deities. (पितरः पालयितारो देवाः —*Sayana*)

Hymn 69

For verse 4, see Nir. VI.17

Rsi of this hymn is *Sumitrah Vedhryasva*, a term occurring in verse 1 (सुमित्रः); 5 (सुमित्रः); 7 (सुमित्रेषु); and 8 (सुमित्रेभिः), usually in the plural. The word *vadhryasva* also occurs in verse 1. The following are the terms in the *Rgveda*, derived from *vadhri*:

वधयः —I.33.6; VIII.46.30

वधिऽअश्वः —X.69.4; 10

वधिऽअश्वस्य—X.69.1; 2; 11; 12

वधिऽअश्वाय—VI.61.1

वधिः —I.32.7

वधिणा —X.102.12

वधिऽमन्याः —I.116.13; 117.24; VI.62.7; X.39.7; 62.12.

Vidhri, is *pasa*, पाश; the string of harnessing a steed to car (वधिणा पाशेन—*Sayana*; X.102.12)

Vadhri'asva is the name of a Rsi (*Udgitha* on this hymn). The sense organs are the horses, harnessed to the car of human body. Those who keep a control on these organs are *Vadhri'asva*; also, the fire divine of controlled flame.

1. *Sumitrah*, सुमित्रा, well-measured (*mitra* = *metre* = measure; also friendly).

4. *Stipah* and *stiyah* स्तिपाः and स्तियाः—The Nirukta comments on these two words; *stiyah* means waters, so called from being collected together (we have वृषा सिन्धूनां वृषभः स्तियानाम्, the sprinkler of rivers and the rainer of waters—VI.44.21)

Stipah, स्तिपाः, means guardians of water, or one who guards them who approach him for protection (स नः स्तिपा उत भवा तनूपाः—X.69.4; स्तिपा स्तियापालनः, उपस्थितान् पालयतीति—may he be our guardian, age the protector of our bodies—Nir. VI.17.

7. *Dirgha*—*tantuh*, दीर्घ तन्तुः, lofty flames (दीर्घतन्तुः; also Agni to whom a long series of sacrifices have been addressed (वेयङ्गं संतनोति ते तन्तवः स्तोत्रादयः—*Sayana*; येन यज्ञं सन्तनोति स तन्तुः (*Venkata*); दीर्घसन्ततिः—*Udgitha*).

9. *Jataveda* and *Vadhri'asva*, are the appellations of fire, fire divine and the Adorable Lord.

Hymn 70

For verse 10, see Nir. VI.7; III.20

Apri hymns—The Rsi of this hymn is also, as of the previous one, *Sumitra* of the family of *Vadhri'asva*. This hymn is one of the Famous *Apri*-hymns, the deities being the *Apris* (See Nir. VIII.5-21). The *Apri* hymns are: I.13; I.142; I.188; II.3; III.4; V.5; VII.2; IX.5; X.70; X.110.

The *Apri* deities are the following:

1. *Samiddh*, *Samiddhah*—I.13.1; also named as *samit*, *samil*, I.142.1; also the same as *idhma*, इध्म—I.188.1; II.3.1; III.4.1; V.5.1; VII.2.1; IX.5.1; X.70.1; X.110.1.
2. *Tanunapat*, *Tanunapat*—I.13.2; I.142.2; I.188.2; III.4.2; IX.5.2; X.110.2. This deity is absent in the *Apri* hymns I.13; V.5; VII.2; X.70.
3. *Narasamsa*, *Narasamsa*—I.13.3; I.142.3; I.142.3; II.3.2; V.5.2; VII.2.2; X.70.2. This deity is absent in hymns I.188; III.4; IX.15; X.110.
4. *Ila*, *Ila*—I.13.4; I.142.4; I.188.3; II.3.3; III.4.3; V.5.3; VII.2.3; IX.5.3; X.70.3; X.110.3.
5. *Barhi*, *Barhih*—I.13.5; I.142.5; I.188.4; II.3.4; III.4.4; V.5.4; VII.2.4;

- IX.5.4; X.70.4; X.110.4.
 6. देवोद्वारः, Devir-dvarah—I.13.6; I.142.6; I.188.5; II.3.5; III.4.5; V.5.5; VII.2.5; IX.5.5; X.70.5; X.110.5
 7. उषासानक्ता, Usasanakta—I.13.7; 142.7; I.188.6; II.3.6; III.4.6; V.5.6; VII.2.6; IX.5.6; X.70.6; X.110.6.
 8. होतारौ देव्यो प्रचेतसौ—Hotrau daivya; or दैव्यो होतारौ—I.13.8; I.142.8; 188.7; II.3.7; III.4.7; V.5.7; VII.2.7; IX.5.7; X.70.7; X.110.7.
 9. तिस्रः देव्यः, देव्यः तिस्रः (सरस्वती, इळा, भारती)—Tisro devyah, (Sarasvati, Ila and Bharati)—I.13.9; I.142.9; I.188.8; II.3.8; III.4.8; V.5.8; VII.2.8; IX.5.8; X.70.8; X.110.8.
 10. त्वष्ट, Tvastṛ—I.13.10; I.142.10; I.188.9; II.3.9; III.4.9; V.5.9; VII.2.9; IX.5.9; X.70.9; X.110.9.

(Tvastṛ is the deity of verses I.15.3 and X.18.6)

11. वनस्पतिः, Vanaspatih—I.13.11; I.142.11; I.188.10; II.3.10; III.4.10; V.5.10; VII.2.10; IX.5.10; X.70.10; X.110.10.
 12. स्वाहाकृतयः, Svaha-kṛtayah—I.13.12; I.142.12; I.188.11; II.3.11; III.4.11; V.5.11; VII.2.11; IX.5.11; X.70.11; X.110.11.

The word *apari* is derived from, the root *ap* आप् to obtain or from *pri*, to please (आप्रियः कस्मात्? आप्नोते। प्रीणातेर्वा). There is also a Brahmana passage: "One pleases them with *Apari* hymns— आप्रीभिराप्नीणाति (Kausitiki Br. X.3; Ait. Br. II.4.1. Of these, *idhma* (fuel) comes the foremost. The Nirukta (VIII.4.17) has illustrated the hym. X.110. 1-10 (For *Narasamsa*, he quotes VII.2.2).

The Yajurveda and the Atharaveda have also the *Apri* deities (Yv. XXIX. 25-36)— all the twelve *apris*; Av. V. 12.1-11). Also see Yv. XX. 55-66; XXI.12-22; XXIX. 1-11.

1. *Idhma*, इध्म; it is sacrifice (*Katthakya*); it is Agni (*Sakapuni*)— यज्ञेष्म इति कात्यव्यः। अग्निरिति शाकपुणिः—Nir. VIII.5.

2. *Narasamsah*, नराशंसः, it is sacrifice (*Katthakya*) since men praise gods in sacrifice (नरा अस्मिन्नासीनाः शसन्ति and hence नराशंसो यज्ञ इति कात्यव्यः); it is Agni, so says *Sakapuni* (अग्निरिति शाकपुणिः—Nir. VIII.6).

3. *Ilate*, ईळते, praise (ईळने स्तुवन्ति—*Sayana*). Also ईळितव्यो वन्दितव्यश्च— It is derived from the root *vid*. or from *Indh*, to kindle (ईळ ईष्टेः स्तुतिकर्मणः। इन्धतेर्वा—Nir. VIII.7).

4. *Barhih*, बर्हिः, grass; it is so called from growing rapidly (बर्हिः परिवर्हणात्—Nir. VIII.8).

5. *Dvarah*, द्वारः door; it is derived from the root *ju*, √जु, to press forward or from *dru*, √द्रु, to move, or from causal of *vr* to exclude, (द्वारो जवतेर्वा। द्रवतेर्वा। वारयतेर्वा—Nir. VIII.9).

Devir-dvarah, divine doors. It is the door of the house, says *Katthakya*; it is Agni, says *Sakapuni* (गृहद्वार इति कात्यव्यः। अग्निरिति शाकपुणिः—Nir. VIII.10)

6. *Usasa-nakta*, उषासानक्ता, dawn and night. There are sixteen synonyms of *usas* (Nigh. I.8). *Usah* (उषाः) is so called because it shines (√वास). It is the time, subsequent to night (उषाः कस्मात्। उच्छतीति सत्याः। रात्रेरपरः कालः—Nir. II.18). *Durga* derives *usah*, उषाः, from √ucch, उच्छ्, since it disperses darkness (cf. *Brhaddevata* III.9)

Nakta, नक्ता, night (Nigh. I.7). It anoints beings with dew; or else it is

called night, because its colour is indistinct (नक्तो रत्रिनाम। अनक्ति भूतान्यवश्यायेन। अपि वा नक्तव्यक्तवर्णः —Nir. VIII.10).

7. *Rtvijau purohitau*, ऋत्विज = ऋत्विजौ पुरोहितौ —*Sayana*; हे पुरोहितौ देवानां यजमानानां च ऋत्विज ! च देव्यो ! होतारौ ! अग्निवायू ! —*Udgitha*, to him; a pair of Agni and Vayu).

Daivya hotra, देव्या होतार = देव्यौ होतारौ, in vocative means the two divine sacrifice, i.e. this (terrestrial) and that (atmospheric) Agni, i.e., fire and lightning (देव्या होतार देव्यौ होतारौ। अयं चाग्निरसौ च मध्यमः; or Agni of this world and Vayu of the atmosphere, the mid-space —Nir. VIII.12).

8. *Tisrah devih*, तिस्रः देवोः—इळा, सरस्वती. भारती (महो)— the three goddesses.

Ghrtapadi = *Bharati*, घृतपदो भारती —The sun is called *bharata*; its light is, therefore, called *Bharati* (*Bharati* is enlightenment). *Ghrtapadi*, घृतपदो, means दीप्तिपदोपेता, one full of light, and hence it is synonymous of *bharati*.

Ila, इळा — divine speech; the human speech. *Devi*, देवी = *Sarasvati*, सरस्वती, [देवी = द्योतमाना सरस्वती, since it is effulgent —*Sayana*.] *Ila*, इळा, *bharati*, भारती and *sarasvati*, सरस्वती, all the three are synonyms of speech also (Nigh. I.11; §7 synonyms of वाक् on speech).

For *Sarasvati*, see Nir. II.23; XI.25. The word *vac* (वाक्) is derived from the root वच् (वाक् कस्मात् वचे: —Nir. II.23). The word *sarasvati* is used both in the sense of a "a river" and of "a deity". In Rv VI.61.2, the word is used in the sense of the river: परावतध्मोमवसे सुवृत्तिभिः सरस्वतीमा विवासेम धीतिभिः —Let us worship *Sarasvati*, who sweeps what is far and what is near alike, with well-composed hymns for our protection (Nir. II.24).

Durga also interprets the stanza as addressed to *Sarasvati*, the deity. *Sarasvati* is the atmospheric speech, the peaks of mountains are the tops of clouds shattered by her strong waves, i.e. mighty thunders. She sweeps what is far and near, i.e. heaven and earth.

Sarasvati is the inner voice of right consciousness, ever flowing in a pure mind, the inner transcendental speech, a voice of divine consciousness, sublime, serene, appearing when all other voices fail. *Sarasvati* is said to be the earliest instinct through which the divine knowledge, the VEDA, first revealed to men (X.71.1).

9. *Tvasthan*, त्वष्ट, is so called because it pervades quickly (so say the etymologists). Or it may be derived from the root √त्विष्, *tvish*, meaning to shine, or from त्वक्ष, *tvaks*, meaning to do. (त्वष्टा तूर्णमश्नुत इति नैरुक्ताः। त्विषेर्वं स्यात् ऋषिकर्मणाः। त्वक्षतेर्वं स्यात्। करोतिकर्मणा —Nir. VIII.13).

This is also an *Apri* deity, being effulgent one or shining.

10. *Vanaspate*, वनस्पते, O *Vanaspate*; O wood, Lord of herbs. According to *Sayana*, this is addressed to *yupa*, stake or sacrificial post (यूप) made of wood.

Who is the lord of herbs? It is the sacrificial post", says *Katthakya* "*It is agni*", says *Sakapuni* (तत्को वनस्पतिः। यूप इति कात्पव्यः। अग्निरिति शकपूणिः). (See also III.8.1 for वनस्पति).

11. *Svaha*, स्वाहा— the oblation given with *SVAHA* (स्वाहा स्वाहाकारेण दत्तैर्विभिः —*Sayana*).

Svaha, स्वाहा, hail is so called, because the word *svaha* (hail) is uttered in them; or speech herself said, or "well, lo, ho!"; or one addressed himself, or one offers oblation, consecrated with (*Svaha*) "hail", (स्वाहाकृतयः स्वहेत्येतत्तु आहंति वा स्वा वागाहंति वा। स्व प्राहंति वा। स्वाहुतं हविर्जुहोतीनि वा —Nir. VIII.20 (—See Rv. X.110.11 also.

Also these eleven deities or terms of the Apri hymn are connected with yajna or sacrifice (*Katthakya*) or with Agni (*Sakapuni*)

Hymn 71

For verses 2, 4, 5, and 7, see Nir. (i) IV.10; (ii) I.8; 19; (iii) I.8; 20; and (iv) I.9 respectively.

The deity of this hymn is *jnana*, ज्ञान, that is, the supreme knowledge of Brhma. The Rsi is Brhaspati Angirasa. In the characteristic beautiful *tristup* meters (verse 9 is *jagati*), we have one of the best set of verses speaking of the revealed knowledge, the Veda. This is not "the panegyric of the Veda by the Veda" as Wilson puts it; it is the revelation of the fact how the Vedas were first revealed to the Vedic seers. On the basis of the hymn and similar such hymns, Wilson thinks that Mandala X of the Rgveda is a composition of the recent age as compared to the data of the other Mandalas. To an Indian mind, this is not so. Sayana says: अनेन सूक्तेनपि परमपुरुषार्थसाधनं परब्रह्मज्ञानं स्तुतवान् ; in the words of this hymn, the Rsi, sings out the glory of the Supreme Divine Knowledge, which would help him in attaining the highest objective of one's life." The Brhaddevata (VII.100) says:

सुज्योतिः परमं ब्रह्म यद्योगात् समुपाश्रुते।
तज्ज्ञानमभितुष्टाय सूक्तेनाय बृहस्पतिः॥

We have in the Asvalayana Sruta Sutra IV.11: बृहस्पते प्रथमं वाचो अग्रं हंसैरिव तस्मिन्निर्वावृद्धिः।

The characteristic features of the hymn are:

(a) The veda came to the first Rsi (or Rsie) as the divine revelation from the Supreme Lord Himself in the inner consciousness; and through the divine vocal organ, the knowledge appeared in the form of speech (वाक्). Speech is that which is capable of being pronounced through the human vocal organ—the entire mechanism given to man to pronounce distinctively from Kantha (कण्ठ, or gutturales) to Osthā (ओष्ठ, or labiales), i.e. from *a* (अ) to *m* (म्), and to distinctively hear all the letters with human hearing organ. The detailed mechanism of these human organs preconceives the existence of a divine speech. Through this earliest *Vak*, man is able to comprehend and communicate the knowledge given to him, and the knowledge further acquired by him since the earliest times to this day.

(b) The indication through the verse of this hymn is that the man should first familiarize himself with his surroundings and give names to the objects of his interest and to the functions in which he would be gradually involved (नामधेयं दधानाः —verse 1). The revealed Vedic speech consisted of *Yaugic* words by and by, these words became the names of the surrounding

objects in the etymological sense. To earth alone, they could give a large number of names for its variety of functions: *gaṇh*, *gma*, *ksama*, *ksti*, *avani*, *mahi*, *aditi*, *bhumi*, *prthivi* etc. (See Nigh. 1.1). To midspace or *antariksa*, they gave a long list of names: *ambara*, *vyoma*, *antariksa*, *akasa*, *prthivi*, *bhu*, *samudra* etc. (Nigh. 1.2.). To speech, they gave names as *ila*, *gau*, *gauri*, *vani*, *bharati*, *sarasvati*, *sabda*, *Rk*, *mahi*, *vak*, *dhenu* etc. (Nigh. 1.11). This period of assigning names to objects must have been a most thrilling epoch of human culture.

2. "When the wise has sifted speech in their minds, as if winnowing grain (or barley) in a sieve, their friends recognize friendship; the blessed mark is impressed on their speech."

"As if winnowing grain in a sieve," here the word *sakruh* (grain) is derived from the root *sac*, √सच्, to cling; it is difficult to wash; or it may be derived from the root *kas*, √कस्, to shine by metathesis (कस् becomes सक् by transposition of letters); it is fully blown (सक्तुमिव परिपवनेन पुनन्तः। सक्तुः सद्यतेः। दुर्भावो भवति। कसतेर्वा स्याद् विपरीतस्य। विकसितो भवति — Nir. IV.10).

Titan, तितउ—sieve; it is covered with a hide, or it has holes, or its holes are small like sesamum seeds. (तितउ परिपवनं भवति। ततवद्वा। तितमात्र तुन्नमिति वा — Nir. IV.9). Also तनोतेर्हउ सन्वद्य — Unadi V.22 इति हउप्रत्ययः)

Where the wise men have sifted speech, i.e. knowledge, in their minds, *Dhirah*, wise, very learned or great thinkers (धीराः प्रज्ञानवन्तो ध्यानवन्तः — Nir. IV.10; वीराः धीमन्तो विद्वांसः — *Sayana*).

Yatra Sakhayah sakhyani janate, these friends recognize friendship (जानते संजानते or जानन्ति).

Sakhayah, सखायः, —They who have the same level of knowledge. (सखायः समानख्याताः शास्त्रादिविषयं ज्ञानास्ते — *Sayana*).

Yesom vachi bhadra etc.—येषां वाचि भद्रा निहिता लक्ष्मीः भद्रा कल्याणी, see ययेमां वाचं कल्याणी — Yv. XXVL.2) —divine speech keeps concealed in it the wealth (good fortune is placed upon their word — *Wilson*).

Bhadra Laksmih, भद्रालक्ष्मीः—the blessed mark (or good fortune), The blessed mark is impressed on their speech (भद्रा लक्ष्मीः निहिताधिष्ठितिः)

Bhadram, fortunate (भद्रंभगेन व्याख्यातम् — Nir. IV.10); it is to be enjoyed or acquired by created beings (भजनीयं भूतानामभिद्रवणीयम्); or its existence is the cause of enjoyment; or it goes to the deserving person. (भवद्रमयतीति वा। भजनवद्वा — Nir. IV.10).

Laksmih, लक्ष्मीः, fortune, wealth; mark. It is so called from obtaining, or from indicating (or from a desire to obtain, or from marking, or it may be derived from *las*, meaning to desire, or from √las, √लस्, meaning to cling; or from *lajj*, √लज्ज्, meaning not to praise, (लक्ष्मी लाभार्था। लक्षणाद्वा। लाञ्छनाद्वा लपतेर्वा स्यात्तरेष्वा कर्मणः। लयतेर्वा स्यादाश्लेषकर्मणः। लज्जतेर्वा स्यादश्लाघकर्मणः — Nir. IV.10).

3. *Padaviyamayan*, पदवीयम् आयन्, reached the path (पदवीयम् पदेन यातव्यः पन्थाः पदवीयः। आयन्। प्राप्नवन्तः — *Sayana*).

Rsisu pravistan avindhan, found it centred in the Rsis (the divine speech and enlightenment revealed in the heart of the Rsis (ऋषिषु अतीन्द्रियार्थं रसिषु प्रविष्टां ता वाचं अविन्दन्तः लभन्तः — *Sayana*) The Rsi is *antahdrasta*, अन्तःदृष्टा,

one who sees or knows by *antindriya*, the inner sense organs or by instinct.

Rebhah sapta abhi sam navante—the seven noisy (or sounding) (birds) meet together (रेभाः शब्दायमानाः पक्षिणः पक्षिरूपाणि गायत्र्यादीनि सप्त छन्दांसि अभि सं नवन्ते अभिन मगच्छन्ते). The seven Vedic metres, *gayatri*, *usnik*, *anustup*, *brhat*, *pankti*, *tristup* and *jagati*, are the seven birds.

4. See Nir. 1.8 and 1.19.

"Seeing one does not see speech; hearing one does not hear it. And to another, she yielded her body, like a well-dressed and loving wife to her husband."

With these words, the hemistich describes the ignorant man. And to another, she yields her body, i.e. she reveals herself, i.e. knowledge, the manifestation of meaning (is described) by this speech, i.e., the third verse.

The speech by itself has no sense; it is not the sound of the Vedic verses; it is their inner meaning that is of importance. Like a well dressed and a loving wife to her husband, well dressed at proper seasons, dressed in an auspicious manner, and loving i.e. just as he the husband sees her and hears her at proper seasons; this is the praise of one who understands the meaning. (ज्ञानं प्रकाशनमर्थस्याह। अनया वाचा। उपमोक्षमया वाचा। जायते पत्ये कामयमाना सुवासा। ऋतुकालेषु सुवासाः कल्याणवासाः कामयमानाः। ऋतुकालेषु यथा स एता पश्यन्ति स शृणोति। इत्यर्थज्ञ प्रशंसा। —Nir. 1.19).

The Nirukta (1.8) discusses how from the particle *त्व*, *iva*, the word *ivamai*, *त्वस्मै*, is justified; here it is in dative case (इति चतुर्थ्याम्). Similarly, we have a passage उत त्वं सख्ये X.71.5; where *ivam* is in accusative (इति द्वितीयां).

5. This verse further illustrates the view expressed in the preceding verse, See Nir. 1.8 and 1.20.

They certainly declare one to be steadfast in friendship, him no one can overpower in conflicts (of debates). But that man wanders with a barren delusion; he listened to speech that is without fruit or flower.

The Nirukta comments on this passage thus:

Indeed, they declare one to be steadfast in friendship with speech, i.e. taking delight in it, and having thoroughly understood the meaning, or in friendship with gods in a delightful place; they do not over-power him who knows the meaning well, even in powerful debates (वाग्ज्ञेयेषु बलवत्सु) — (अप्येकं वाक्सख्ये। स्थिरपोतमाहुरभमाण विपोतार्थम्। देवसख्ये। रमणोये स्थान इति वा। विज्ञातार्थम्। य नाप्नुवन्ति वाग्ज्ञेयेषु बलवत्स्वपि। अर्धेन्वाशेष चरित मायया वाक्प्रतिरूपया)

But that man wanders with a barren delusion, i.e. with a symbol of speech. To him (the speech) does not grant desires, which are to be granted by speech. Who heard speech without fruit or flower in the abodes of gods and men; for that man, the speech has no fruit, nor flower, or has very little fruit or flower. The meaning of speech is called its fruit or flower or the sacrificial stanzas, and stanzas address to deities or the deity and the soul are its fruit and flower:

(अर्धेन्वा शेष चरित मायया। वाक् प्रतिरूपया। नास्मै कामान्दुग्धे वाग्दोहान् देवमनुष्यस्थानेषु यो वाचं श्रुतवान् भवत्यफलमपुण्यामिति। अफलास्मा अपुण्या वाग्भवतीति वा। किंचित्पुष्पफलेति वा। अर्थं वाचः पुष्पफलमाह यज्ञदेवते पुष्पफले। देवताध्यात्मे वा।) (Nir. 1.20)

6. *Sakhayam*, friend; in the terminology of this hymn, a *sakha* or a

friend is one, who is a colleague in the Vedic studies; an intellectual of the same rank with whom one can discuss the inner meaning of the divine speech.

Sacividam, सचिविदम्, one who knows the duties of a friend (सचिश्चदः सचि वाचो। सचिविदम् = सखित्वम्। सोऽध्येना य वेदस्य सखा सम्प्रदायोच्छेदनिवारकत्वेन वेदे प्रत्युपकारित्वान्। तादृशमुपकारिणमध्यतार वेत्तानि सचिवित् —*Sayana*).

Tityaja, तित्याज, has abandoned— तत्याज, पदार्थविनयोगेन परित्यजति —*Sayana*).

Na tasya vaci api bhagah asti, in his speech, there is not a particle of sense. (न तस्य वाचि अपि भागः अस्ति; compare with न तस्यानूक्ते भागोऽस्ति—*Ait. Br. III.2.4*; तं योऽनूत्तृज्यभागो वाचि भवत्यभागो नाके तेषाम्युक्ता —*Tait. Ar. II.15.5*).

7. All the fellow colleagues in the Vedic studies (the *Sakhas*), the friends are not of the same mental apprehension. See *Nir. I.9*:

Friends, having (similar) eyes and ears, were unequal in the speed of their minds, some are like tanks, which reach up to the mouth and are suitable for a bath; others indeed are like those which reach up to the breast and (are meant) to be seen only.

Aksimantah, अक्षिमन्त, having eyes, i.e. having similar eyes.

Aksih, अक्षि, eye, is derived from the root *caks*, √चक्ष्, to see; "it is from *anj*, √अञ्ज्," says *Agrayana*. It is well known, therefore, they are, as it were, more beautiful. (अक्षि चन्दः। अनक्तेरित्याग्रायणः। तस्मादेते व्यक्ततर इव भवतः —an untraced quotation. —*Nir. I.9*).

Karnah, कर्ण, ear, is derived from the root *krt*, √कृत्, to cut. It has its entrance torn asunder. "It is from *r*, ऋ, to go," says *Agrayana*. It is well known. Going upwards, as it were, they have protruded in space. (कर्णः कृन्ततेः। निकृन्तारो भवति। ऋच्छतेरित्याग्रायणः। "ऋच्छन्तोव खे उद्गन्ताम् —an untraced quotation, *Nir. I.9*).

Manojavesu asama babbuvuh, मनोजवेषु असमा बभूवुः, they were unequal in the speed of their minds (मनसा गम्यन्ते ज्ञायन्त इति मनोजवाः पुन्राद्याः असमाः अनुन्याः —*Sayana*).

Adaghnasah = *asyadaghnasah*, आदघ्नासः = आस्यदघ्नासः, आस्य शब्दस्य पृथोदगदित्वादाकारादेशः —*Sayana*; आदघ्ना = आस्यदघ्ना अपरे।

Asyam, आस्यम् mouth, is derived from the root *as* √अस् to throw, or else from *a-syand*, √आ-स्यन्द, to flow; food flows towards it (c.f. आस्यदघ्ना अपरे उपकक्षदघ्ना अपरे। आस्यमस्यते। आस्यन्दत एतदन्नमिति वा —*Nir. I.9*).

Daghnam, दघ्नम्, is derived from the root *dagh*, √दघ्, meaning to flow, or from *das* √दस्, to be wasted; it is very much wasted. (दघ्नं दध्यतेः सवति कर्मणः। दस्यतेषां स्यात्। विदस्ततरं भवति—*Nir. I.9*).

Hradah, ह्रदा, tanks, is derived from the root *hrad*, √ह्राद्, meaning to make a sound; or from *hlad*, √ह्लाद् to make cool. (ह्रदा ह्रादतेः शब्दकर्मणः। ह्लादतेषां स्याच्छीतोभावकर्मणः; —*Nir. I.9*).

In the present verse, *iva* = many or several; some.

9. **Na arvak na parah caranti**, those who do not walk (चरन्ति) (with the Brahmins) in this lower (अर्वाक्) world, nor (with the gods) in the upper (परः) world (अर्वाक् अर्वाचोनमथो भाविन्यस्मिंल्लोके ब्राह्मणैः सह, परा परस्तात् देवैः —*Sayana*).

10. **Sarve sakhayah**, सर्वसखाय, all friends, i.e. all colleagues of the same

level in enlightenment (सखाय समानख्याना समानज्ञाना - *Sayana*).

Hymn 72

For verse 4, see Nir. XI.23.

1. **Devanam**, देवानां, of Nature's bounties (देवाना आदित्याना, of the Adityas - *Sayana*).

Jana, जाना, the blessings, generations (जाना जन्मानि - *Sayana*).

Vipanyaya, विपन्यया, with clear voice, with clarity of speech (विपन्यया वित्पष्टया वाचा - *Sayana*).

Uttare yuge, उत्तरे युगे, in the following times, in this later age.

Pasyat, पश्यात्, look favourable (पश्यात् पश्यति - *Sayana*).

2. **Brahmanaspati**, Lord of universe, Lord of food, the Aditi (चक्षुः अन्नस्यपतिः अदितिः - *Sayana*).

Devanam purve yuge asatah sat ajayate— In the beginning of the creation, the manifested, सत्, came out of the unmanifested, असत् (cf. असत्ता इदमग आसीत् ततो वै सदाजयत - Tait up—II.7; सत्त्वेव सौम्येदमग आसीत् - Ch. Up. VI.2.2; तद् धेदं तद्देव्याकृतमासीत् - S.Br. XIV.4.2.15).

Asatah means that which at the primary creation of the gods (Nature's bounties) was without name or form.

3. **Uttanapadah**, उत्तानपदः, forward or upward creation, the trees (उत्तानपदः। उत्तानमूर्ध्वतानं पद्यन्त इत्युत्तानपदे वृक्षाः - *Sayana*).

4. **Bhub jajue uttanapadah**, भूः जज्ञेउत्तानपदः, from the upward growing tree, the earth was produced.

Bhuvah asa ajayanta, भुवः आशाः अजायन्त, from the earth, quarters were born.

Aditeh daksah ajayata, daksat aditih pari, अदितेः दक्षः अजायत, दक्षात् अदितिः परि - The sun (दक्ष) was born from Mother Infinity; अदितेः; and the mother Aditi from the sun.

Aditi, the unimpaired; mother of gods, Mother Eternity, Mother Infinite (अदितिरदोना देवमाता - Nir. IV.22; See Brhad, Devata II.46). See also I.89.10 (अदितिर्घोरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः - Nir. IV.23) - Aditi is heaven, Aditi is atmosphere, Aditi is mother, father and son. Aditi is all the gods, and the five tribes. Aditi, what is born and what shall be born.

Sayana aptly raises a question on the remark that Daksa was born of Aditi, and again Aditi of Daksa. There is a contradiction here, since a self-produced effect cannot be the cause itself - न स्वोत्पन्नं कार्यं स्वस्यैव कारणमपि भवति - Yaska in his Nirukta, XI.23, replies to it. "They may have had the same origin; or in accordance with the nature of gods, they may have been born from each other; or they may have derived their characteristics from each other (तत्कथमुपपद्यते। समान जन्मानौ स्यातामिति। अथि वा देवधर्मेणेतरेतर जन्मानौ स्याताम् - Nir. IV.23).

4, 6. Beautiful stanzas on creation.

Adah a salila susamrabdhah atisthata, अदः सलिले सुसंरब्धाः अतिष्ठत, your abode in this pool; or you stand in yonder pool (सलिले) well-arranged (सु-संरब्धाः सुदृढव्यात्मानः - *Sayana*, cf., आपो वा इदं सर्वम् - Tait Ar. X. 22, अप एव

सप्तर्षी — Manu. 1.8).

Renuh, रेणु, dust; a particle; this refers to the sun mounting into the sky
रेणुः अंशभूत एकः — *Sayana*).

8. **Aditeh astah putrasah**, अदितेः अष्टः पुत्रास्तः, eight sons of Aditi; the seven adityas were *martandas*: Mitra; Varuna, Dhata, Aryama, Amsa, Bhaga, Vivasvan, (ताननुक्रम्यमानो मित्रश्च वरुणश्च धाता चार्यमा चांशश्च भगश्च विवस्वानोदत्यश्च — Tait. Br., I.13.3). The eight one was Martanda. According to the Taittiriya Samhita also, the four adityas were born of Aditi in the first instance, and later on four others (VI.5.6.1). The numbers of suns rose to twelve in the later age. Twelve months of a year are also known as twelve adityas.

9. The seven sons of Aditi in the earliest age and Martanda becomes the eighth.

Martanda = Mrta + anda (मार्तण्ड = मृत + अण्ड, the dead egg).

Hymn 73

For verse 11, see Nir. IV.3.

The hymn deals with *Martus*, the vital principles, the mortals, the soldiers, the obedient colleagues of Indra.

1. **Dhanistha**, धनिष्ठा, the sustaining one; mother of Indra; an appellation for Aditi (धारयित्रोन्द्रमाता); a very rich lady (धनिष्ठा अतिशयेन धनिनी — *Daya*.).

5. **Tamrah**, तम्राः, dark rain-clouds; or gloom (तम्राः अवर्षणेन ग्लापयित्रो, causing to languish by not giving rain — *Sayana*)

Mihah, मिहः, rains (मिहः वृष्टिः — *Sayana*)

Mayah, मायाः, the technique to destroy enemies (मायाः दस्तू सम्बन्धिनी विनाशयितुं, in popular language, delusions).

7. **Namucim makhasyum**, नमुचि मखस्युम्, war-loving obstruction of forces, who disturb the sacrificial acts; also clouds, (according to *Sayana*, *Namuchi*, नमुचि, is a demon; really an obstructing force. (मखस्युः ऋषेयज्ञं विधातुमिच्छन्तम् — *Sayana*).

8. **Upti' budhnan vaninah cakarsa**, उपरिऽबुध्नान् वनिनः चकष, thou hast made the clouds with their roots upwards (उपरिबुध्नान् उपरिमूलान् अधोमुखान् चकष कृतवानसि — *Sayana*).

9. *Sayana* does not comment on this verse; he, however, has commented on the same in the Samaveda, I.4.1.4.9.

11. Imploring sears, fond of sacrifices, approached Indra like birds, of beautiful wings. Uncover the encompassed, fill our vision, release us as if we were bound by a net.

Yayah, ययः, is the plural of "vr", bird of beautiful wings, सुपर्ण, i.e., the beautifully falling rays of the sun, approached Indra imploring. Uncover our encompassed vision (तया ये बह्वचनम्). सुपर्णाः सुपतना आदित्यरश्मय उपसेदुरिन्द्रं याचमानाः — Nir. IV.3).

Apa-urnu hi caksuh, अप ऊर्णु हि चक्षुः, uncover the encompassed vision. (अपोर्णुह्य घ्यस्तम् — Nir. IV.3).

Caksuh, चक्षुः, is derived from the root *Khya*, √ख्या, to know or *caks*, √चक्ष,

to see (वक्षुः ख्यातेषां घटे वा)

Purdhi, पूर्धि, fill, i.e. to enlarge or give. (पूर्धि पूरय देहोति वा —Nir. IV.3).

Mumugdhi, मुमुग्धि, release (मोचय —*Sayana*).

Nidhayeva, निधया'इव—*Nidha*, निधा is a snare, निधा पाश्या भवति, पाश्या पाशसमूहः। पाशसमूहेन बद्धान् यथा मुञ्चन्ति तद्वत् —*Sayana*, Release us who are bound with snares, as if —Nir. IV.3.

Hymn 74

2. **Naksata**, pervades (नक्षत व्याप्नोत् —*Sayana*).

Sravasthata, desirous of food (श्रवस्थता अन्नमिच्छता —*Sayana*).

Ninsata, kiss (नितत प्राप्तवन्तः, arrived —*Venkata, Sayana*; नितत 'निति चुम्बने'। चुम्बन्ति उपजोवन्ति देवाः क्षाम् क्षाम् पुथिवोम् —*Udgitha*).

4. **Ayavah**, आयवः, men (आयवः मनुष्याः अंगिरसः — *Sayana; Venkata*; मनुष्याकारो देवाः —*Udgitha*; synonym of man; Nigh. II.3).

Urvam gomantam, vast stall of cattle. (ऊर्वं मेघसंघातम्, aggregate of clouds; गोमन्तं उदकवन्तम्, full of water —*Udgitha*).

Puruputram, mother of many children (पुरुपुत्राम् बहुप्रजाम्। बहुपुत्राम्। ओषधिवनस्पतयो बहवः पुत्राः —*Udgitha, Venkata*; vegetation and trees are the children of clouds —*Udgitha*).

Mahim sahasra dharma brhatim dudhuksan— milked the extensive earth; showerer of thousands of blessings; or even milked the *dyau*, heaven. (सहस्रधारां बहुलकामानामुत्पादयित्रीम्। बृहतीं विस्तृताम्। महीं भूमिम्। बृहतीं परिणामरहितां दिवम् *Sayana*).

Sakṛt'svam, once-generating or ever-generating (सकृत्स्वम् सदा कामानां प्रसयित्रीं त्रैलोक्य धेनुम् —*Udgitha*, या सकृत् सूते सा सकृत्-सूः; तां सकृत्-प्रजानाम् —*Sayana*); cf. सकृद्दधोरजायत् —VI.48.22).

Sakṛt'svam word occurs only once in the R̥gveda. For Sakṛt, however, see the following references: I.105.18; II.16.8; VI.48.22; 66.1; VIII.1.14; X.33.3; 95.16.

Hymn 75

For verses 5 and 9, see Nir. IX.26 and VII.7 respectively. The deity of the hymn is NADYAH, meaning rivers, nerves, and arrays of soldiers in an army.

The Vedic terms, which later on become the names of some of the Indian rivers are: Sindhu, Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marudvṛdha, Asikni, Vitasta, Arjikiya and Susoma.

Sindhu, सिन्धु, the word in several modifications occurs at innumerable places in the R̥gveda;

सिन्धवः —I.52.14; II.11.1; III.36.6; IV.22.6; V.49.4; VI.19.5; VII.35.8; VIII.6.4; IX.2.4; X.40.9 etc; with vocatives as III.33.9; 56.5; IV.47.4; X.30.8; 9.

सिन्धुः —I.65.3; II.25.3; III.32.16; IV.22.8; V.53.9; VII.95.1; VIII.25.14; IX.96.7; X.14.9 etc.

सिन्धुऽइव	-X.62.9.
सिन्धुपती	-VII.64.2.
सिन्धुभिः	-I.14.8; IV.34.8; VI.52.6; IX.86.11; 96.14.
सिन्धुन्यः	-I.23.18; 109.6; VII.47; IX.86.21; X.89.1; 11.
सिन्धुम्	-I.11.6; II.11.9; III.33.3; IV.30.12; V.4.9; VII.33.3; VIII.12.3; IX.70.10; X.43.7 etc.
सिन्धुमातरः	-X.78.6.
सिन्धुमातरम्	-IX.61.7
सिन्धुमातरा	-46.2
सिन्धुमाता	-VII.36.6
सिन्धुम्ऽइव	-I.97.8; V.11.5
सिन्धुवाहता	-V.75.2
सिन्धुसु	-I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8
सिन्धून्	-I.32.12; II.12.3; IV.17.1; VIII.5.21; IX.90.2; X.35.2 etc.
सिन्धूनाम्	-I.46.8; III.5.4; VI.44.21; VIII.41.2; IX.15.5; X.180.1 etc.
सिन्धून्ऽइव	-VI.46.14
सिन्धोऽइति	-VIII.25.12; X.75.2; 4; 6.
सिन्धोः	-I.27, 6; VIII.72.7; IX.12.3; X.137.2 etc.
सिन्धोऽइव	-I.44.12; IV.58.7; IX.69.7; 80.5
सिन्धौ	-I.126.1; VIII.20.25
सिन्धौऽइव	-X.116.9

The first verse of the hymn speaks of waters (अपः), which flowed by sevens through the three worlds (सप्त-सप्त त्रैधा). Sindhu is superior to all these streams in strength (1) The three worlds are of earth, midspace and heaven. These three realms are physical, mental and spiritual also (each with seven streams— two eyes, two ears, nose, tongue and touch (physical), five vital breaths, mind and intellect (mental) and anath prajna (अन्तःप्रज्ञा), bahih-prajna (यहिः प्रज्ञा), Rtamhara-prajna (ऋतम्भरा प्रज्ञा), prajna-aprajnam (प्रज्ञाप्रज्ञा), prajnana-ghanam (प्रज्ञानघनम्), gharma-megha (घर्ममेघ) and ananda (आनन्द).

For the course of Sindhu, Varuna tore open a path. The Sindhu goes by a lofty road down upon the earth (2). The water is supplied by rains from thundering clouds; Sindhu advances forward, roaring like a bull (3). Other rivers hasten to meet the Sindhu like milch-cows; Sindhu is again like a king, going to battles; all streams flooded with water (4). Then a verse of praise to the ten streams, from Ganga to Susoma (5). Then again a series of streams; (1) Gomti (गोमती) (2) Trstama (तृष्टमा), (3) Susartu (सुसर्तु), (4) Rasa (रसा), (5) Sveti (श्वेती), (6) Kubha (कुभ), and (7) Mehatnu (मेहत्नु). (6) The Sindhu is inviolable, efficacious, speckled like a mere, and charming like a damsel (7). Again, the Sindhu is rich in horses, chariots, ornaments, food and wool which indicate the prosperity of the region watered by the Sindhu (8). The Sindhu has harnessed a chariot, for carrying food for our sake (9).

5. Hear this my hymn of praise, O Ganga, Yamuna, Sarasvati, Satudri, together with Parusni, Marudvrdha with Asikni and Arjikiya with Vitasta and Susoma.

The Nirukta (IX.26) explains the etymology of these terms thus: Ganga, गंगा, is so called from going (गम्); (गंगा गमनात्).

Yamuna, यमुना, she flows joining herself with other rivers, or she flows gently: (यमुना प्रयुवतो गच्छतीति वा। प्रवियुतं गच्छतीति वा।).

Sarasvati, सरस्वती, the word *saras*, सरस्, is a synonym of water -Nigh 1.12; it is derived from the root *sr.* √सृ, to flow— rich in water. (सर इति उदकनाम। सतः। तद्वतो).

Sutudri, शुतुद्रो, quick runner; rapid runner; or it runs swiftly, like one who is goaded (शुतुद्रो शुद्रावणो। क्षिप्रद्राविणो। आशु तुन्नेव द्रवतीति वा।).

Parusni, परुष्णी, another name of *Iravati*, इरावती, i.e. having joints, shining, winding (इरावती परुष्णीत्याहुः। पर्ववती, भास्वती, कुटिलगामिनी).

Asikni, अतिक्नी, non-bright; non-white. The word *sitam*, सितम्, is a synonym of white colour. Its antithesis is denoted by *a-sitam*, अ-सितम् (असिक्न्यशुक्लासिता। सितमिति वर्णनाम। तत्प्रतिषेधाऽसितम्).

Marud'vrdhah, मरुद्वृधः, i.e. swoolen by all other rivers and winds (सर्वा नद्यो मरुत एना वर्धयन्ति).

Vitasta, वितस्ता, not burnt, mighty, having mighty banks (वितस्ता विदग्धा विवृद्धा महाकुला).

Arjikiya, आर्जीकोया, is called *Vipas*, विपाश, so called because it rises in *Rjuka*, ऋजूक, or it flows in a straight line (आर्जीकोया विपाशित्याहुः। ऋजोऽप्रभवा वा। ऋजुगामिनी वा).

Vipad, विपाद्, विपास्, or *vipas* is so called from bursting forth, or from loosening fetters, or from being extended. It is called fetterless because the fetters of the moribund Vasistha (वसिष्ठ) were loosened in it. (विपाद् विपाटनाद्वा, विपाशनाद्वा। विप्रापणाद्वा। पाश अस्यां विपाश्यन्त वसिष्ठस्य मुमुर्षतः तस्याद् विपाद्बुध्यते।) Formerly it was called *Urunjira*, उरुञ्जिरा (पूर्वमासोदुरुञ्जिरा).

Sindhu, सिन्धु and **Susoma**, सुषोमा; *Susoma* is the *Sindhu*; *Sindhu* is so called because rivers flow towards it. *Sindhu* so called from flowing. (सुषोमा सिन्धुः। यदेनामभि प्रयुवन्ति नद्यः। सिन्धुस्यन्धनात् -Nir. IX.26).

Ganga, गंगा, the word occurs only once in the *Rgveda*, as *gange*, X.75.5

Yamuna, यमुना—The references are: यमुना— VII.18.19; यमुनायाम् V.52.17; यमुने X.75.5.

Sarasvati, सरस्वती, as vocative: II.41.17; 18; VI.61.1; 5; 6; VII.95.5; 6; X.75.5; 184.2, and numerous other references in other contexts.

Sutudri, शुतुद्रो, III.33.1; शुतुद्रि, X.75.5

Parusni, परुष्णि, VIII.74.15; X.75.5; परुष्णीम्, IV.22.2, VII.18.8; 9 परुष्णीषु, VIII.93.13; परुष्ण्याम् V.52.9.

Asikni, अतिक्नी, VII.5.3; अतिक्नीम्, IX.73.5; X.3.1; अतिक्न्या, X.75.5; अतिक्न्याम्, IV.17.15; VIII.20.25.

Marud'vrdhah, मरुद्वृधः, III.13.6, मरुद्वृधे, X.75.5.

Vitasta, वितस्ता—वितस्तया, X.75.5, and no other reference.

Arjikiya, आर्जीकोया—आर्जीकात्, IX.11.32; आर्जीकोये, X.75; 5; also VIII.64.11; आर्जीके VIII.7.29; आर्जीकेषु IX.65.23.

Vipat, विपाद्, III.33.1; विपाशम् III.33.3, विपाशि, IV.30.11.

Susoma, सुषोमा = सुऽसोमा; सुऽसोमया X.75.5; सुऽसोमायाम् VIII.14.11; सुऽसोमे VIII.7.29.

6. For the streams mentioned in verse 6:

Trsta' amaya, तृष्टऽअमया—'ream moving with speed, तृष्टामा नदी, तया सह,

Tṛstama river.

Su'sartva, सुसर्त्वा, X.75.6; the stream that moves with grace, शोभनगन्त्या सह —Udgitha (River सुऽसर्त्तु).

Rasa, रसा, one flooded with water (रसया च नद्या च —Venkata).

Svetya, श्वेत्या, one with clear (white and transparent) water (श्वेत्या त्या श्वेत्या च अन्ययाऽपि नद्या च सह Udgitha) —River Sveti (श्वेती).

Kubhaya, कुभया, with river of the name kubha; a shallow stream, with the visibility of ground (River कुभा). For कुभा, also see V.53.9.

Gomati, गोमती, with river of the name Gomati; river along the banks of which cattle graze.

Krumum, क्रुमुम्, name of a stream, a stream with continuity or with a steady speed. (क्रुमुः, V.53.9).

Mehatva, मेहत्वा, stream full of ripples at the banks (River मेहत्तु).

The names of these streams do not occur elsewhere (they are technically so only in X.75.6).

Hymn 76

For verse 1, see Nir. VI.21

1. A va rñjasa urjam vyustisu, आ व ऋजस ऊर्जा व्युष्टिषु —Thou decoratest thy strength at day breaks, (ऋजसे आप्रसाधयामि —Sayana).

Rñjati, ऋजति, to decorate (ऋजति प्रसाधनकर्मा —Nir. VI.21. (The word *rñj* is also derived from the same root (cf. ऋजुनीती नो वरुणः —let Varuna lead us with right guidance—I.90.1).

Urjam, ऊर्जाम्, strength; also food-providing dawn, ऊर्जा सारभूतानाम-न्नवतीनां वोपसाम् —Sayana.

Ahani, pair of heaven and earth = rodasi (अहनी द्यावापृथिव्यौ —Sayana); or two halves of the day.

Sadasadah, सदासदः, in all chambers of worship (सर्वेषु यागगृहेषु).

Utbhida, उत्सृभिदा, with wealth (उद्भिदा उद्भेदकेन धनेन —Sayana).

5. Vibhvana, विभ्वना, by Vibhvan; by lightning (Vibhvan, son of Sudhanvan).

7. Asabhih, आसभिः, by mouths, i.e. by reciting sacred hymns (by devouring the refuse; or metaphorically by the praise of their mouths—Wilson. Marjayante, purify (मर्जयन्ते शोधयन्ति —Sayana).

8. Vamam-vamam, all desirable wealth (वामं वामं यद् यद् वननीयं धनमस्ति, तत् तत् —Sayana).

Hymn 77

The hymn is in praise of Maruts, the cloud-bearing winds. The Maruts appear as fighting forces of the midspace; they are decorated with glittering ornaments; as if the soldiers of an army with their decorations. In the huge cosmos of vitality, they are the vital principles. While clouds rattle, the Maruts with silver lining represent the electric discharge of clouds. In the midst of the thunder of clouds, in spite of the mighty collisions occurring in

the midspace, the earth remains unshaken; we get rains, furnishing us with lot of food (4,5). While it rains, and the harvest is rich, "the concealed foes" scatter hither and thither (6). Our invocations to such *maruts*, the cloud-bearing winds.

8. *Umah*, protecting (ऊमाः अवितारः —*Sayana*).

Adityena namna, आदित्येन नाम्ना, under the name of *Adityas*, i.e. by means of water, associated with the sun.

Hymn 78

For verse 2, see Nir. III.15.

2. *Agnih na ye bhrajasa rukma' vaksasah*, अग्निर्न ये भाजसा रुक्मवक्षसः, they who are like Agni, (i.e. the brilliant *Maruts* of resplendent breasts, brilliant and having golden breasts (Nir. III.15).

6. *Gravanah na*, ग्रावणः न, like clouds (मेघा इव —*Sayana*; Nigh. I.10); grinding stones (*Wilson*).

Surayah, impellers of waters (सुरयः उदकस्य प्रेरकाः —*Sayana*); those who send forth moisture (*Wilson*).

Sindhu-matarah, having streams for mothers, sources or impellers or architects of rivers (सिन्धुमातरः नदी निर्मातारः —*Sayana*) i.e. clouds.

Adardirasah, ever-destroying (आददिरासः आ-दरणाशीलानि —*Sayana*).

Adrayah na, like a thunderbolt (अद्रयः न वज्राघ्रायुधानीव —*Sayana*).

Hymn 79

For verses 1 and 3, See Nir. VI.4 and V.3 respectively.

While the hymn is devoted to Agni, the *Ṛsis* of the hymn are Agni *Saucika*, अग्नि सौचिक, or Agni *Vaisvanara*, अग्नि वैश्वानर, or *Sapti*, the son of *Vajambhara*. In absence of an ascertained person, the names of the *Ṛsis* are conceptual, i.e. no historical person existed of the name of Agni *Saucika* and Agni *Vaisvanara*. Only *Sapti* may be a historical person, but again doubtful, since the words '*Sapti Vajambhara*' occurs in X.80.1.

1. *Asinvasi vapsati bhuryattah*, असिन्वतो वप्सता भूर्यतः — Eating unsatiably and devouring too much; devouring without mastication and thus consuming much food (*Wilson*).

Asinvasi, असिन्वतो, eating unsatiably. (असिङ् खादन्त्यो —Nir. VI.4; *Udgitha*, मक्ष्यवन्त्यो —*Venkata*).

2. Agni or fire devours wood without mastication (not chewing), but consumes with tongue (असिन्वन् अति जिह्वया वनानि).

Guha sirah nibhitam, his head is deposited in a cavern, i.e. in the belly of the man (गुहायां शिरः निहितं मनुष्योदरेषु वर्तते अग्निः —*Venkata*).

Guha = *guhayam*, i.e. in the stomach of men; this refers to the fire of digestion.

Aksi, अक्षी, the two eyes, i.e. the sun and moon.

3. *Sasam na pakvam avidat sucantam*, सप्तं न पक्वं अविदत् शुचन्तम्—he found it glowing like a fully-manifest dream, "Dream" refers to this atmos-

pheric light (i.e. lightning) which is visible occasionally only; he found it flashing like that lightning.

Sasam, ससम् = शस्यं = अन्नं, food — grain.

[ससं न पक्वं — यथैकदा अनित्यदर्शनत्वात् स्वपनशोलं अष्टौ मासान् निष्वापारं माध्यमिकं ज्योतिः विद्युदाख्यं पक्वं सत् वर्षास्वभिव्यक्तं सत् अन्तरिक्षस्य मध्ये विद्योतमानं सदित्यर्थः; अविदत् सर्वो जनो वेति चक्षुषा जानाति पश्यतोत्यर्थः। तथा शुचन्तम् दीप्यमानं घवत्पमग्निम् — *Udgitha*; सोऽयम् अन्नम् इव पक्वम् विन्दति शुष्कं वृक्षम् पृथिव्याः उपस्थे अन्तः रिरिहंतं आत्वादवन्तं मूलैः पृथिवीम् — *Venkata*].

The verse explains how the flames of fire spread all over the surroundings by and by.

4. **Jayamano matara garbha atti**, जायमानो मातरा गर्भो अति, as soon as born, the embryo, गर्भः, devours *matara*, the parent, i.e. as soon as the fire is born, or lighted, it burns the two pieces of touch-wood (अरणौ), by which it is generated.

6. **Parvasah Cakarta gam iva asih**, पर्वशः चकर्त गाम् इव असिः—thou cuttest thy food into pieces (thy food) as the knife cuts up the cow (गाम् इव असिः, गाम् यथा असिः स्वधितिः पर्वशाश्चिनोति तद्वत् — *Sayana*).

7. **Parvabhi navrdhana**, पर्वभिः वावृधान्, nourished with logs of wood. पर्वभिः काष्ठ खण्डैः वावृधान् वर्षमान् — *Sayana*)

Vasubhih, by rays (वसुभिः वासकैः रश्मिभिः) — *Sayana*.

Vasubhih sujatah, वसुभिः सुजातः, i.e. वसुभिः देवैः सुजातः सपुष्टः, all generated by the *vasu* deities or by the rays — *Udgitha*; सुजातः सुष्टु प्रवृद्धः सन् — *Sayana*).

Sam andrhe, well-augmented (सं आनृधे सम्यग् वर्धते — *Sayana*; संवर्धते — *Udgitha*).

Hymn 80

1. **Saptim vajabharam**, सप्तिं वाजभरम्, breaths (on account of their movements), and mind (being speedy) (सप्तिं सरणंगमनशोलं प्राणम्, See Nir. IX.3— सप्तेः सरणस्य; वाजभरं वेगधारकं मन See I.60.5; वाजम्भरं यो वाजं वेगं विभर्ति तम् — *Daya*.); also food — acquiring steed— सप्तिं सरणं स्वभावमश्वं, वाजंभरं युद्धे शत्रून् जित्वाज्ञसम्पादक — *Sayana*). (वाजः अन्ननाम, Nigh. II.7, चलनाम, II.9).

3. **Jaratah**, जरतः, devotee while worshipping (जरतः स्तुवतः स्तुतिं कुर्वता उपासकस्य; जरिता = स्तोता — Nigh. III.16).

Jartah karnam, a Rsi of the name Jaratkarna (जरतः कर्णं जरतकर्णनामानं ऋषिम् — *Sayana*).

Tyam karnam, of the ear, hearing the praise (त्यं कर्णं तं कर्णं स्तुतिश्रृण्वन्तम् — *Sayana*).

Jarutham, to the one worshipping (जरुथं स्तोतारम्), also an *asura* of this name (जरुथं एतन्नामानमसुरम् — *Sayana*).

Nymedham, नृमेघम्—a couple aspiring for children (नृषु प्रजासु—“प्रजा वै नरः” —Ait. Br. II.4); मेघा संकल्पा कामो यस्य स नृमेघस्तं प्रजाकामम्).

Agnir-nymedham, अग्निर्नृमेघम्, a Rsi of this name, — *Sayana*.

4. **Virapesah agnih**, वीरपेशाः अग्निः, radiant fire divine (वीरस्वरूपः परमात्मा; वीरपेशाः प्रेरकज्वालारूपः — *Sayana*).

5. **Yamani**, in battle (यामनि संग्रामे। यानि वयकर्मसु पठितः — Nigh. II.19).

Gonam, गोनां = गवाम्, cattle; or Vedic verses (वदवाचाम्).

Pari yati, circumambulates (परि याति परितः गच्छति — Sayana).

Vayah antarikse patantah, birds flying in mid-heaven (वयः पक्षिणः अन्तरिक्षे पतन्तः पश्यन्ति रात्रिषु).

6. Manusih manusah, मानुषोः मनुषः, men born in mortal human frame.

Nahusah, नहुषः, men descended from the noble traditions of venerable forefathers.

7. Rbhavah— ऋभवः, god-fearing poets.

Brahma, ब्रह्म, poem of praise (ब्रह्म स्तोत्रम् — Sayana).

Hymn 81

For verses 1 and 6, See Nir. X.26 and X.27 respectively.

For the entire hymn, See Yv. XVII.17-23.

1. Yah ima visva bhuvanani juhvat, who sacrificed all these created beings. (Nir. X.26) *Visvakarman* is the maker of all (विश्वकर्मा सर्वस्य कर्ता — Nir. X.25; for *Visvakarman*, see X.82.2. The deity and Rsi of the entire hymn is *Visvakarman*, the Divine Architect. He is known to be the first inventor, (प्रथमच्छत्— प्रथममपेराच्छादयिता — Sayana); compare with आत्मा व इदमेक एवाय आसीत् — Ait. Br. II.4.1; सोऽकामयत बहु स्या प्रजायेयेति — Tait Br. VIII.6.

2. For *Visvakarman*, see also

विश्वऽकर्मणा — X.170.4

विश्वऽकर्मन् — X.81.5; 6.

विश्वऽकर्मा — VIII.98.2; X.81.2; 82.2.

विश्वऽकर्माणम् — X.81.7.

विश्वऽकर्मेण — X.166.4.

Visvakarman is just another name for the Supreme Creator, our Lord, about whom the Upanisads have talked to much. He generates and discloses heaven by his own might (विश्वकर्मा वि घामोर्णात् महिना; He is the beholder of all, विश्वचक्षा). Three pertinent questions have been raised in the verses! What is the station? What is the material? How is it done? — the creation of earth and heaven?

4. Similar questions, as in verse 2, are raised again here — which is the forest, which is the tree, from which heaven and earth are fabricated? At what place, the Creator was seated when he was holding the worlds?

6. O *Visvakarman*, growing with oblations, you of yourself adore (sacrifice) earth and heaven. On both sides let other men be stupified. Here may Indra be our inciter— मुहन्तु अन्ये अभितो जनाः : means सपत्ना, other men, means rivals.

Surih, सुरिः, the inciter (प्रज्ञाता — Nir. X.27). According to Sayana, the giver of Svarga etc. as the fruits of your actions (सुरिः स्वर्गादि फलस्य प्रेरकः).

Hymn 82

For verse 2 and 4, see Nir. X.26 and VI.15 respectively.

For the entire hymn, see Yv. XVII. 25-31.

1. **Caksusah pita**, the father of eyes; in fact *caksu* (eye) represents the whole body, and hence the father, or creator or protector of the entire body (चक्षुषः चक्षुष्य लक्षितस्येन्द्रिय संधात्मकस्य शरीरस्य पिता उत्पादयिता —*Sayana*; or *caksu* means the brilliance or effulgence (चक्षुः व्यापकं तेजः —*Sayana*).

Ghritam ajanat = घृतं अजनत्, created water first, घृतं = उदकनाम, Nigh. 1.12).

2. **Visvakarman** is sagacious, mighty creator, disperser and supreme beholder. The objects of their desire rejoice together with food where beyond the seven seers, they declare (only) one to exist.

Visvakarman is of a penetrating mind (विमना विभूतमना), pervading (व्याप्ता), creator (धाता), disposer (विधाता), and the most supreme beholder of beings (परमोत्तमं सद्रूपं परमश्च सद्रष्टा भूतानाम्). The objects of their desire, i.e., objects which are loved or sought after, or approached, or thought about or aimed at (तेषामिष्टानि वा, कान्तानि वा, कान्तानि वा, गतानि वा, मतानि वा, नतानि वा). They rejoice with waters (समिषा मदन्ति अद्भिः सह संमोदन्ते). Where these seven seers, i.e. luminaries (यत्रैतानि सप्त ऋषीणानि ज्योतीषिः). Beyond them is the sun. In him (the sun), they (the luminaries) become one (तेभ्यः पर आदित्यः। तान्ये तस्मिन्नेकं भवन्ति —*Nir. X.26*). This is *adhidaivata*, i.e. with reference to the deity. The *Nirukta* gives an *adhyatma* (with reference to soul) explanation also: The *visvakarman* is the supreme manifester of senses (संदशयितेन्द्रियाणाम्). The objects of worship of these (senses), i.e., the objects desired, or sought after, or approached, or thought about, or aimed at. They rejoice together with food. Where these seven seers, i.e. the senses. Beyond them is the soul. In this soul, the senses become one.

Asurte surte rajasi nisalte ve bhutani sam'akmavan imani— The wind — tossed gods, who seated in a well-tossed region, created all these beings together.

In a well-stirred region, the group of atmospheric gods, who are stirred by breath, i.e. wind, and who while satisfying the earth with fluids, created living beings— असुसमीरिताः सुसमीरिते वातसमीरिताः। माध्यमिका देवगणाः। ते रसेन पृथिवीं तर्पयन्तः। भूतानि च कुर्वन्ति ते आयजन्त —*Nir. VI.15*.

Bhuna, bhūna, worshippers who offer prayers (भूना स्तोतारो यथा भूम्ना महता स्तोत्रेण —*Sayana*).

Ajasya nabhau, on the navel of unborn (creator) (अजस्य जन्मरहितस्य ब्रह्मणः स्वसृष्टे जले शयानस्य नाभौ सर्वजगद् वन्द्यक उदक एकं ब्रह्माण्डमर्पितं स्थापितम्).

7. *Sayana* attaches a good note on this verse. "The assertion that we know "visvakarman" in the same way as men say 'I am Devadatta, I am Yajnadatta is false, for the essence (tattva) of *Visvakarman Paramesvara* is not endowed with conscious individual existence, but he is a different entity from you who are sentient beings, who have individual consciousness and so forth."

Pravṛta jalpaya, wrapped in foolish speech — *jalpya*, i.e. "saying I am God, I am man etc. The commentator's (*Sayana*'s) explanation of "asutrpah, असुतृपः, is incoherent! "केनाप्युपायेन असुन्नाणां स्तृप्यन्ता। उदरम्भरा इव्यर्थः" —*Sayana*; (taking *asu* twice over), but he adds उदरम्भराः. He gives the general sense of this last clause as "you are merely anxious for enjoyment in the world and in

the next, therefore, you know nothing of Visva-karman, taking उक्थशसः - उक्थशसः, *ukthasasah*, as implying singing hymns, with a view of gaining felicity in a future state (उक्थशसः नानाविधेषु यज्ञेषु उक्थं प्रउगमिष्वेवत्यादिकं शंसन्तः चरन्ति पृथिव्यां वर्तन्ते) — Wilson on Sayana's comments.

Hymn 83

1. **Manyo**, मन्यो, O personified anger or wrath, the slaying force (मन्यो हे क्रोधाभिमानिन् देव! 'मन्युर्मन्यते दौष्टिकर्मणः क्रोधकर्मणो वधकर्मणो वा — *Manyu*, wrath or anger, is derived from $\sqrt{\text{मन्}}$, $\sqrt{\text{man}}$, meaning to shine, or to be angry, or to slay; — Nir. X.29).

Sayaka, सायक, O destroyer (of enemies), सायकवच्छत्रूणां हिंसक! — *Sayana*.

Sahah, सहः, the external force; the word *Sahasa*, साहस, is derived from it which means courage also; *Sahah*, is also forebearance and endurance. [सहः बलं वाह्यम् — *Sayana*].

Ojah, ओजः, the physical strength (शरीरं बलम् — *Sayana*).

2. **Jatavedah**, जातवेदाः, one who knows all that is born; omniscient; an appellation of Varuna, the venerable Lord (जातवेदाः जातप्रज्ञो वरुणश्च — *Sayana*).

Tapasa, तपसा, along with austerity (हे मन्यो तपसा एतन्नामकेनास्मत् पित्रा — *Sayana*).

Sajosah, सजोषः, well pleased (सजोषाः समान-प्रोतिः — *Sayana*).

3. **Tavasah taviyan**, तवसः तवीयान्, the strongest among strong ones (बलवतोऽपि अत्यन्तं बलवान् — *Sayana*).

4. **Sahurih**, सहुरिः, enduring (सहुरिः सहनशोः).

Sahavan, सहावान् = साहसी, vigorous, courageous (सहावान् सहनवान् — *Sayana*).

5. **Sva tanuh**, स्वा तनूः, you a part of my body (स्वा तनूः मम शरीरभूतस्त्वं — *Sayana*).

7. **Madhvah**, मध्वः, sweet elixir (मध्वः मधु तोमरसम् — *Sayana*).

Hymn 84

For verse 1, 2 and 5, see Nir. X.30, I.30, I.17 and VI.29 respectively.

1. Accompanied by three on the same chariot, O Manyu, let our heroes, demolishing (आऽरुजन्तः), making hairs stand on their end (हर्षमाणसः), unassailable (वृषिताः), swift like Maruts or accompanied by Maruts (मरुत्वः), having pointed arrows (तिग्मऽइषवः), sharpening their weapons (आयुधा सम् शिशानाः), fire-incarnate (अग्निरूपाः), rush forth towards the (enemy), (त्वया मन्यो सरयमारुह्य स्मन्ती हर्षमाणसो वृषिता मरुत्वस्तिग्मेषव आयुधानि संशिशयमाना अभिप्रयन्तु नरः। अग्निरूपा अग्निकर्माणः। सन्नद्धाः कवचिन् इति वा *Agni-rupa*, fire-incarnate, i.e. destroying like fire, or armed or wearing a coat of mail — Nir. X.30).

Arujantah, advancing (आरुजन्तः गच्छन्तः — *Sayana*).

Harsamanasah, excluding (हर्षमाणसः हृष्टाः — *Sayana*).

Dhrsitah, indignant (वृषिताः वृष्टाः — *Sayana*).

Tigmesavah, armed with sharp arrows (तिग्मेषवः तीक्ष्णवाणः *Sayana*).

Narah, leaders of battle (नरः युद्धस्य नेतारः — *Sayana*).

2. Agnihiva manyo tvisitah sahasva, अग्निः इव मन्यो त्विषितः सहस्व, shining like Agni, O Manyu, be strong. Here the characteristic mark of Agni is found in a verse addressed to Manyu (तयाग्निर्मन्यवे मंत्रे —Nir. I.17).

Sahure, सहुरे, enduring (सहुरे! सहनशील!, vocative —*Sayana*).

Vedah, वेदः, wealth, belonging to an enemy. (धनं शत्रुसम्पत्ति —*Sayana*).

Mrdhah, मृधः, to enemies. (मृधः शत्रून् —*Sayana*).

3. Rujan, mrnan, pramnan, wounding, killing and killing to the last, i.e. to the final end (रुजन् हिसन् मृणन् प्रमृणन् प्रकर्षेण हिसन् यथा पुनर्न जीवेत् तथा कुर्वन् —*Sayana*).

5. Vijesa'krt indra'iva anava'bravah— here anava'bravah विजेषः कृत् इन्द्रः इव अनवः ब्रवः, is one whose speech is irreproachable (Like Indra, thou bringest victory and thy speech is irreproachable —Nir. VI.29).

Anava' bravah, the one with irreproachable speech (अनवः ब्रवः अनिन्दितवचनः —*Sayana*).

Sayaka, सायक, O over-powerer of foes (सायक शत्रूणामन्तकर! —*Sayana*).

For sayaka, see:

सायक (vocative): X.83.1; 84.6

सायकम् : I.32.3; 84.11

सायकस्य : III.53.23

सायकानि : II.33.10

सायकेन : X.48.4

Hymn 85

For verses 3, 5, 19, 20, 27, 37, 39, 40, and 42, see Nir. XI.4; XI.5; XI.6; XII.8; III.21; IV.25; X.21; and I.16 respectively.

The deity of the first five verses is Soma. The marriage of Surya, सूर्या, with Soma is narrated in verse 6-16. The deities of other verses are: of verse 17, gods, देवाः; of verse 18, Somarkau, सोमार्काः; of verse 19, Candramah, चन्द्रमाः; verses 20-28 describe marriage in general; for verses 29 and 30, the touch of bride's clothes (वधूवास संस्पृशनिन्दा); of verse 31, the destroyer of sickness (यक्ष्मनाशिनी दम्पत्योः). Surya, सूर्या, is again the deity of verses 42-47. The R̥si of the verses is again Surya, सूर्यासावित्री, the daughter of Savitr, the Suh. Surya is the ideal charming maiden going to be married with an ideal young man, Soma. Soma is the moon, moving in the vicinity of nakṣatras or constellations (नक्षत्राणामेषामुपत्ये सोम आहितः, X.85.2).

3. Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmanas know, none whatsoever, partakes.

The first-half of the verse "because they grind the herbs together, one thinks that he has drunk the Soma", refers to the uselessly pressed Soma, which is not Soma at all (वृथासुतमसोममाह). Of the Soma which the Brahmanas know, none whatsoever, i.e., no one who does not offer sacrifice, can partake. This is with reference to sacrifice (*adhyaajna*).

There is another interpretation also. The Soma pressed with the *yajuh*

formula is not Soma at all. Of the Soma which Brahmanas know, i.e., the moon, none whatsoever, i.e. no one who is not a god, can partake (अथाधिदेवतम्। सोमं मन्यते पयिवान्यत्सं पिपन्त्योपधिमिति यजुः सुतमसोममाह। सोमं य वहाणो विदुश्चन्द्रमसम्। न तस्याश्नाति कश्चनादेव इति Nir. XI.4).

5. O god, when they drink thee, forth thence forward, thou thrive again. Wind is the protector of Soma, the month is the maker of years. "O god thrive again", this refers to some particular libations, or to the first and second fortnights of the lunar month (यत् त्वा देव प्रपिबन्ति तत आप्यायसे पुनरिति नाराशस्तानभिप्रेत्य। पूर्वपक्षापरपक्षाविति वा —Nir. XI.5).

The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes or the moon (समाना संवत्सराणां मास आकृतिः सोमः। रूपं विस्पेरोपधिः। चन्द्रमा वा —Nir. XI.5).

19 When he is born, he is ever new, the banner of day he goes before dawns. Approaching he distributes their share among the gods; the moon extends further long life.

Moon when born is ever new to the beginning of the first fortnight. "The banner of days he goes before dawns" refers to the end of the second fortnight (नवो-नवो भवति जायमानः। इति पूर्वपक्षादिमभिप्रेत्य। अहनां केतुरुपसामेत्ययम्। इत्यपरपक्षान्तमभिप्रेत्य —Nir. XI.6).

According to some, the second pada (the next line) has the sun as its deity. "Approaching he distributes their share to the gods" refers to the half-monthly oblations of clarified butter. The moon further extends long life. (आदित्यं देवतो द्वितीयं पाद इत्येके। भागं देवेभ्यो विदधात्यायन्। इत्यर्धमासे ज्यामभिप्रेत्य। प्रवर्धयते चन्द्रमा दीर्घमायुः —Nir. XI.6).

20. O Surya, ascend the world of nectar, which is very bright, free from impurities, multi-form, golden in colour, easy to turn and with beautiful wheels, in order to bring comfort to thy husband.

Shining beautifully, where impurity has been destroyed, omniform (सुकाशनं शत्रमलं सर्वरूपम् —Nir. XII.8). Or the terms may have been used for the sake of comparison, i.e. bright like a beautiful Kimsuka flower, soft like the silk-cotton tree. (अपि वोषमार्यं स्यात्। सुकिशुकमिव शल्मलिमिति —Nir. XII.8).

Kimsukam, किशुकम्, is derived from the verb *Kramsa*, √कृश, meaning to illumine (किशुकं कंशतेः प्रकाशयति कर्मणः —Nir. XII.8).

Salmalib, शल्मलिः, silk-cotton tree, is so called because it is easy to pierce, or because it abounds in pricking thorns (शल्मलिं सुशरो भवति। शरवान् वा। —Nir. XII.8).

O Surya, ascend the world of nectar, i.e. of water. Do so, in order to bring happiness to thy husband. (आ रोहं सूर्ये अमृतस्य लोकमुदकस्य। सुखं पत्ये वहतुं कुरुष्व —Nir. XII.8).

The nirukta quotes a Brahmana passage; "Savitṛ, gave Surya in marriage to King Soma or to Prajapati (सविता सूर्यां प्रायच्छत्तोमाय राज्ञे प्रजापतये वा Ait. Br. IV.7.1; also Kausi. Br. XVIII.1).

27. **Ena pātya tanvam samsrjasva**, एनां पत्या तन्वं समृजस्व, With the husband, commingle thy body. The Nirukta quotes this passage to illustrate the use of *ena* (एना) in the neuter and masculine genders; here it is in masculine. For neuter genders see एना वो अग्निम् —VII.16.1; "With this, to us, O

Agni." (Nir. III.21).

37. *Yasyam usantah praharama sepam*, यस्यामुशन्तः प्रहराम शेषम्, loving whom we embrace; or, in whom animated by desire we may beget progeny.

The words *sepah* (शेषः) and *Vaitasah*; वैतसः, are synonyms of penis. *Sepah* is derived from *sap*, √शप्, to touch; *vaitasah*, it is faded (शेषो वैतस इति पुंस्त्रजननस्य। शेषः शपतेः स्पृशति कर्मणः। वैतसो वितस्तं भवति —Nir. III.21) —For *vaitasa*, see Rv. X.95.5: त्रिः त्व माहः श्रयसो वैतसेन —Thrice during the day has thou embraced me.

39. *Dirgha' ayuh asyah yah patih jivati saradah satam*, दीर्घायुरस्या यः पतिर्जीवति शरदः शतम् —Let her husband, who has a long life, live for hundred autumns.

Saradah, शरदः, autumn, is so called because the herbs become ripe during this period; or the rivers are in flood (शरच्छ्रुता अस्यामोषधयो भवन्ति। शीर्णा आप इति वा —Nir. IV.25).

The Nirukta further says: The words *asyah*, अस्याः, and *asya*, अस्य have the acute accent (उदात्त, udatta) when referring to a primary object and grave (अनुदात्त, anudatta) when referring to a secondary object. The more emphatic meaning has the acute accent and the less, the grave accent (अस्या इति चात्येति चोदात्तं प्रथमादेशे। अनुदात्तमन्वादेशे। तीवार्थतरमुदात्तम्। अल्पीयर्थतरमनुदात्तम् —Nir. IV.25).

In this verse (X.85.39), *asya*, अस्या has the grave accent (अनुदात्त).

40. *Tritiyo agniste patih* तृतीयो अग्निष्टे पतिः, Agni was thy third husband, maidens lover, i.e. one who causes maidens to be loved (जारः कनीनाम् जरयिता कन्यानाम्). MAtrou's Lord, i.e. one who causes matrons to be protected (पतिर्जनीनाम्। पालयिता जायानाम्).

Matron's have Agni as their chief deity, on account of their association with sacrifice or *yajna* (तत्प्रधाना हि यज्ञसंयोगेन भवन्ति —Nir. X.21).

Dayananda quotes this verse X.85.40 in support of Niyoga: O woman, thy first, i.e. the married husband is called *Soma* (सोम) on account of the softness of his disposition, and the niyoga-joined is called *Gandharva*, गन्धर्व, on account of his previous intercourse with another woman; thy third husband is called *Agni*, अग्नि, on account of his excessive heat (fiery passion), and the rest from the fourth up to the eleventh are called men or *manusya*, मनुष्याः —Satyārtha Prakash, IV.84.

42. *Kridantau putrair — naptṛbhih*, क्रीडन्तौ पुत्रैर्नप्तृभिः, playing with their sons and grandsons.

Yaska quotes this passage (Nir. I.16) as an illustration of *rupa-samṛddhi*: This indeed is the perfection of the sacrifice that the prescription of the form, that is to say, the action which is to be performed is declared by a stanza of the Yajurveda (एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं यत्कर्म क्रियमाण-मृग्यजुर्वाभिवदति —Gop. Br. II.2.6; Ait. Br. I.4.9. The quotation in Ait. Br. is found without यजुर्वेद).

Khila or Supplementary Verses

Wilson gives the translation of three Khila verses at the end of this hymn:

1. Mayest thou not be a widow for a hundred years, but for more than that mayest thou be an obedient wife, faithful to thy vows, and radiant and

illustrious.

2. May she bear many sons and nowhere meet with misfortunes: may thy husband, drinking *Soma*, ever be devoted to duty.

3. Be the mother of eight sons, be beloved by and faithful to thy husband, ever delighting the hearts of thy husband, father and brother.

Hymn 86

For verses 1, 11, 12, 13 and 21, see Nir. (I.4; XIII.4), XI.38; XI.39; XII.9 and XII.28 respectively.

The deity is Indra; the Rsi of the verses 1, 8, 11, 12, 14, 19-22 is *Indra*, of verses 2, 6, 9, 10, 15-18 *Indrani*; of verses 3, 7 and 13 is *ṛsakapi*, the son of *Indra*.

For *Ṛsakapi*, see the following references:

वृषाकपायि—X.86.13

वृषाकपिः —X.86.1; 3; 18

वृषाकपिम् —X.86; 4; 8

वृषाकपे —X.86.20-22

वृषाकपेः —X.86.2; 12

Thus, the term occurs only in the hymn X.86, and no where else in the *Rgveda*.

1. *Na indram devam amansata*, न इन्द्रं देवं अमंसत, they did not recognize *Indra* as a god. The particle *na* is here in the sense of negation, not in the sense of comparison. In the Vedic Sanskrit, *na* is used in both the senses. (अथ निषाता उद्यावचेष्वर्येषु निपतन्ति। अप्युपमार्ये। अपि कर्मोपसंग्रहार्थे। अपि पदपूरणाः। तेषामेते चत्वार उपमार्ये भवन्ति। इवेति भाषायां च। अन्वध्यायं च। “अग्निरिव। इन्द्र इव। इति।” नेति प्रतिषेधार्थीयो भाषायाम्। उभयमन्वध्यायम् —Nir. 1.4).

The verse 1 is fully commented upon in Nir. XIII.4 वि हि सोतोः असृक्षत् — They have neglected the pressing of *Soma* — व्यसृक्षत् हि प्रसवाय

Sotoh, सोतोः, pressing of *Soma* devotional expression (सोतोः सोमाभिषवं कर्तुम् —*Sayana*).

न इन्द्रं देवं अमंसत— They have not praised the divine *Indra* at the cherished (sacrifice).

यत्र अमदत् वृषाकपिः अर्यः मत्सखा— at which the noble *ṛsakapi* becoming my friend rejoiced. यन्नामाद्यद् वृषाकपिः अर्य ईश्वरः । पुष्टेषु पोषेषु। मत्सखा। मम सखा। मदनसखा ये नः सखायस्तैः संहेति वा —Nir. XIII.4)

Pustesu, पुष्टेषु, at the sacrifices, strengthened by *Soma*, (सोमेन प्रवृद्धेषु यागेषु —*Sayana*).

Ṛsakapi is the son of *Indra*. If *Indra* is a name for the soul in the body, the *ṛsa-kap* is mind. To some authorities, the sun is the *ṛsakapi*.

11. I have heard the wife of *Indra* to be the most fortunate among these women. Like others her husband never dies from old age— *Indra* is supreme over all.

Indrani's husband never dies, even in extreme years (इन्द्राणीमासु नारिषु सुभगामहमशृण्वम्। न ह्यस्या अपरामपि समां जरया भियते पतिः —Nir. XI.38).

ver rejoice, O *Indrani*, without my friend *ṛsakapi*, whose

watery and dear oblation here goes to the gods.

I never enjoy myself without my friend *vṛsakapi*, whose watery oblation i.e. cooked in water, or seasoned with water, which is pleasant, now goes to the gods. (नाहमिन्द्राणि रमे। सख्युर्वृषाकपेर्रते। यस्येदमयं हविः। अप्सु शृतम्। अग्निः संस्कृतमिति वा — Nir. XI.39.

13. O *Vṛsakapi*, abounding in wealth, having noble sons and fair daughters-in-law, Indra shall eat thy bulls and the agreeable oblation, which can do every thing. Indra is supreme over all.

Here atmospheric Indra is the noble son; and atmospheric speech is the fair daughter-in-law, (वृषाकपायि रेवति सुपुत्रे मध्यमेन सुशुन्ये माध्यमिकया वाचा — Nir. XII.9).

Snusa, स्नुषा, i.e. daughter-in-law, is so called because she sits well, or procures well, or else she procures *Su*, which means offspring. (स्नुषा साधुसादिनीति वा। साधुसानिनीति वा। स्वपत्यं तत्सनीतीति वा — Nir. XII.9).

Ghasat te indrah uksanah priyam— घसत् ते इन्द्रः उक्षणः प्रियम्— my Indra devour thy sprinkling bulls, i.e. these atmospheric heaps of clouds. (प्राश्नातु ते इन्द्र उक्षण एतान्माध्यमि कान्संस्त्यायान् — Nir. XII.9).

Uksan, उक्षण, sprinkling bull, is derived from the verb *uks*, √उक्ष्, meaning to grow, i.e., they grow with water.

21. O *vṛsakapi*, thou who art the destroyer of dreams, who art about to set along the path once more; come again; we two will regulate the prosperous course. Indra is supreme over all.

Ya esa svapna — nansanah, य एष स्वप्नंशनः, *Vṛsakapi* is the destroyer of dreams, i.e. the sun, by rising in the morning cause dreams to be destroyed (स्वप्नान् नाशयति। आदित्य उदयेन। सोऽस्तमेपि पथा पुनः) — Indra is *aditya* or the sun. सर्वस्माद् य इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यम् (We say this to Indra i.e. Sun). — Nir. XII.28.

The dialogue given in this hymn (X.86) is round the three terms: Indra, *Indrani* and *Vṛsakapi*.

Indra in the cosmic world is the Supreme Lord; in the midspace, it is lightning; in animal's body, Indra is the lower self or soul; and in a society, it is the supreme head. The hundreds of earths, hundreds of suns and hundreds of *rodasi* or *dyava-prthivi* (regions extending from heaven to earth), taken together would be regarded as negligible compared to our Supreme Lord Indra.

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः।

न त्वा वज्रिन्सहस्रं सूर्या अनु न जातमष्ट रोदसी॥

O Lord of resplendence, where there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour (VII.70.5; Nir. XIII.2).

Indrani is evidently Indra's wife. (इन्द्राणी इन्द्रस्य पत्नी। तस्या एषा भवति — Nir. XI.37; 38). Her husband never dies from the old age. If Supreme Lord is Indra, *Prakṛti* is his wife Indra. Neither *Indrani* becomes ever a widow nor Indra a widower. In the cosmic creation, Indra is Supreme Lord, *Prakṛti* the *Indrani*; in human body, the soul is Indra and intellect the *Indrani*, we have a

verse in this hymn (11).

I have heard Indrani is the most fortunate among these women. Like others; her husband never dies from old age. Indra is supreme over all (X.86.11). *Gauri* is another name for Indrani (cf. I.164.41; 42). Now let us come to *ṛsakapi*. Indra clearly says to Indrani (X.86.12):

I am never happy, O Indrani, without my friend *Ṛsakapi*, whose accepted oblation here, purified with water, proceeds to the gods. Indra is supreme over all.

In the cosmic creation, *aditya* or the sun is the *ṛsakapi*; in human body, the *ṛsa-kapi* is MIND of so many wonderful characteristics; it presumes or usurps the role of the self even and hence Indrani is always annoyed with it. The *ṛsakapi*, the son of Indra, the midday sun in the cosmos, and mind in human body is vigorous, sportive and restless, and yet Indra treats him as his friend (मत्सखा).

The *ṛsakapi* is the midday sun, or *aditya*, (अद्वैपाऽऽदित्यस्मीनाम् – Nir. XII.3); or the rays of *aditya*, the sun, the sun of the northern solstice (प्राची दिगग्निरधिपतिरसिताऽऽदित्या इषवः).

The *Brhaddevata* further clarifies the issue, while it explains the significance of various terms used in connection with the sun:

वृषैव कपिलो भूत्वा यन्नाकमधिरोहति।

वृषाकपिरसौ तेन विश्वस्माद् इन्द्र उत्तरः॥

रश्मिभिः कम्पयन्नेति वृषा वर्षिष्ठ एव सः। (Bṛhad. II.67).

A particular phase of *aditya* is known as *ṛsakapi*, when the sun proceeds to the Zenith or Naka (नाक) with tawny colour (*kapila*); it quivers in the midst of its rays and is in tremulous motion, and leads to good rainfall. (and hence *ṛsa*; वृष = वर्षा; कपि from कम्प = quivering). Mind also quivers and is in turmoil and hence it is also *kapi*.